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TWENTY-SEVENTH
ANNUAL REPORT

OF THE

American Tract Society: —

PRESENTED AT NEW YORK,

MAY 12, 1852.

PUBLISHED BY THE
AMERICAN TRACT SOCIETY.

150 NASSAU-STREET, NEW YORK.

1852.

CORRESPONDENCE OF THE SOCIETY.

150 NASSAU-STREET, NEW YORK.

COMMUNICATIONS pertaining to the Publishing and Foreign departments may be addressed to Rev. WILLIAM A. HALLOCK, *Corresponding Secretary*, etc.

Those pertaining to the departments of Finance, Colportage, Distribution, and Christian coöperation, to Rev. O. EASTMAN, or Rev. R. S. COOK, *Corresponding Secretaries*, etc.

Those covering remittances of Funds and ordering Publications, to Mr. O. R. KINGSBURY, *Assistant Secretary*, (or *Assistant Treasurer*,) etc. Drafts for dues will also be issued in the name of Mr. Kingsbury, and drafts containing remittances should be drawn in his favor.

Articles for insertion in the American Messenger may be addressed to Rev. WILLIAM A. HALLOCK, or Rev. R. S. COOK, Editors.

All communications may be addressed to, either of the above, or to *The Secretaries of the American Tract Society*, No. 150 Nassau-street, New York.

Mr. JOHN A. ACKLEY, *General Depositary*.

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THE Society are collecting a Library, to which additions of books of reference, and all valuable ancient or modern works, will be gratefully received.

FORM OF A BEQUEST.

I GIVE and bequeath to "THE AMERICAN TRACT SOCIETY," instituted in the city of New York, the sum of ——— Dollars, to be applied to the charitable uses and purposes of said Society.

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HON. THOMAS S. WILLIAMS, LL. D., late Chief-Justice of Connecticut.

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TWENTY-SEVENTH ANNUAL MEETING

OF THE

AMERICAN TRACT SOCIETY.

THE Society met on Wednesday, May 12, 1852, at 9 o'clock, A. M., at the Society's House, the President, Hon. THOMAS S. WILLIAMS, LL. D., in the chair. The meeting was opened with prayer by the Rev. Enoch Pond, D. D., professor in the Theological Seminary, Bangor, Me. The chairman of the Executive Committee briefly reported the progress and prosperity of the Society, and the desirableness of electing an assistant-secretary for the Germans ; when, on motion of Chancellor Walworth, it was

Resolved, That the Society elect an Assistant-secretary for the Germans.

The Society then adjourned to the Broadway Tabernacle.

The public exercises of the anniversary were held in the Broadway Tabernacle at 10 A. M., the President in the chair. Prayer was offered by Rev. Asa D. Smith of the Presbyterian church, New York ; the President made an opening address, giving an interesting history of the Society ; the Treasurer's Report was presented by Moses Allen, Esq., and an abstract of the Annual Report by Rev. Messrs. Hallock and Cook, Secretaries, when the following resolutions were offered and unanimously adopted :

On motion of the Rev. J. S. Lord of the Reformed Dutch church, Harlaem, N. Y., seconded by Rev. W. W. Turner, President of the Connecticut Branch, Hartford, and supported by Rev. S. T. Wells, Mr. L. Eulner, and Mr. Jonathan Cross, agents of the Society,

Resolved, That the Report be adopted, and printed under the direction of the Executive Committee, as a grateful memorial of the divine blessing on all the departments of the Society's labors.

ADDRESS OF REV. MR. WELLS.

Rev. Mr. WELLS said, it was now almost ten years since he stood up here and received, from the venerable and now sainted Milnor, a charge before going to his work. He spent the first year principally in Missouri, and had carried the truth into neighborhoods where, for five or eight years, no sermon had been preached—where pious parents had declared weeping, that if the means of grace were not speedily furnished them, their children would be lost. He had with his own hand furnished books both to the master and to the slave.

In the fall of 1843, he was transferred to Western Pennsylvania, having about forty counties assigned him as his field of labor. He wished to bear a distinct testimony, that the Society had always encouraged his efforts to reach the destitute. Often, when he could not raise the funds on the field necessary to carry on the work, he had turned to the Society, inquiring, ‘What shall I do: shall I leave this field?’ The question was returned, ‘What are you doing?’ When it was shown that we were reaching the destitute in various directions, the reply was, Go on. Thus three, four, and sometimes five thousand dollars have been expended in a year, over and above all contributions on the field. In five years his grants alone had exceeded the total donations received by three hundred dollars, leaving the expense of colportage to be sustained by donations from other fields; while there had been circulated, in all, books to the value of more than \$100,000, at an average of not more than 30 cents to a family.

But to appreciate the real import of these figures, and of the figures of the Report, a book like Baxter, Bunyan, or Flavel should be obtained, and a chapter of their contents read and pondered, and the emotions thus awakened considered; and then remember that millions of hearts are moved in like manner, or more deeply, all over the land. Could he array before the audience all the tears of penitence, and sighs of contrition, which he had witnessed in the last ten years; and would they consider, that but the smallest part of such emotions ever come to the knowledge of any man; and then that thousands have no other means of religious instruction, they might appreciate the value of the millions of these precious books, scattered among the families of our land.

MR. EULNER'S ADDRESS.

Mr. EULNER said he had labored four years as a colporteur among his German countrymen in New York, and five years in Buffalo. He had witnessed the happiest results in the conversion of sinners to God, as well as in ministering to the temporal well-being of his poor people. At Buffalo he had formed two Sabbath-schools, one of 100 scholars, and one now numbering 300. He had devoted much time to the emigrants. They were pounced upon by the harpies, who often robbed them of all they had. He had met them at the railroad—had sought to protect them from wrong, giving them the aid and information they needed; and by befriending them in temporal matters, had gained access to them with the gospel. His creed was short: *Ruin by the fall, salvation by Christ, renewal by the Holy Spirit*. This was his motto, under which he worked, and with which he hoped to live and die.

MR. CROSS' ADDRESS.

Mr. Cross stated the results of the year's labors in Virginia, and the encouragements to a more vigorous prosecution of Colportage among the destitute. The important lesson could be gathered from the statistics of his field, that the number of neglecters of evangelical preaching was about in the same ratio as those destitute of evangelical books. Usually where there are no religious volumes in the family, the people absent themselves from the place of worship.

REV. DR. SHARP'S ADDRESS.

The Rev. Dr. SHARP, who has just completed his fortieth year as the pastor of a Baptist church in Boston, said the very names of Bunyan, Flavel, and Baxter had a charm for his eye. From his childhood, these were the books he read, and he never could think of them without a feeling of gratitude for the good influence they had exerted upon him; and subsequently he had met with the immortal Edwards. He had the happiness to be present at the first anniversary of this Society. Forty-one years ago, he was present at the house of his venerable friend whom he saw here present, (Hon. Heman Lincoln of Boston,) when the "Evangelical Tract Society" was formed; and during his whole ministry he had been a Tract distributor. He never thought of journeying without Tracts. Who, in this stirring age, thought of reading a quarto volume? But these small tracts and volumes meet the wants of rich and poor, the mechanic and the merchant; they would be read and reach the heart. He loved the Tract Society for its catholic spirit. He liked it far better than if its work was done by a single denomination. The great gospel truths, in which all evangelical denominations agree, were what formed the Christian character. The points on which we differ might be important to us; but there is something more important than our differences. Perhaps if we were all of one creed, we should fall into a dead state. Then if a Whitefield or a Wesley comes along, preaching the essential truths of the gospel, and stirs us up and raises the dead, let him come. He would give his hand to a good-tempered Presbyterian sooner than he would to an ill-tempered Baptist. May God Almighty bless you, for Christ's sake.

REV. MR. GOODELL'S ADDRESS.

The Rev. Mr. GOODELL rejoiced to bear testimony to the good this Society was doing in the East, where he had labored for thirty years. Many good people there would never have got over the "Hill Difficulty," or the "Slough of Despond," but for this Society. These publications can go where the missionaries cannot go. For many years the movements of the missionaries were carefully watched. It is said of our Saviour, that he once entered into a house, and "would have no man know it," for he would be hid, but he could not. We have also felt the same in our missionary excursions, and often we could not vindicate the truth, because of the prejudice which had been waked against us in the minds of the people. How often could we have strengthened the hearts of our weak brethren, if we could have gone, like Jonathan

to David, in private. Your publications can go anywhere. The "Dairyman's Daughter" can wrap her cloak around her, and move from scene to scene, without observation. John Bunyan, with his sack of tools on his shoulder, can move around without the notice of spies or enemies. Since I went to the Mediterranean, we have published about 450 different books and tracts; 120 in Armenian, 160 in Armeno-Turkish, and many in the Greco-Turkish and Arabic languages. They have gone forth like the river of the water of life through that whole country. John Bunyan, with his pilgrim's staff, has been travelling all over mount Lebanon, even to where the garden of Eden was for aught we know, and to mount Parnassus, where the muses once sat, telling his wondrous Dream to the people. These books were like so many springs, where the wild asses, or those that are wilder than they, may quench their thirst.

That blessed work at Nicomedia, which resulted in the organization of an Armenian church, owes its commencement to the poor Armeno-Turkish tracts first published at Malta, so imperfect that we are now almost ashamed of them; showing that God uses the weak things of this world to confound the mighty. What they did at Malta, they did in the morning, when they had not learned how to sow the seed; but God had blessed it. One of those who went, in so poor a dress, to Nicomedia, was the Dairyman's Daughter.

He now stood up as the representative of fifteen churches in Asia—more than twice the number of those to whom the apostle wrote—and in their name he thanked the Society, and besought them to press on their work. Blessed be the Lord, the Lord God of Israel, who only doeth wondrous things, and let his glorious name be praised for ever and ever. Amen and amen.

REV. DR. BEECHER'S ADDRESS.

Rev. Dr. BEECHER said, he wished to corroborate all that had been said of the importance of the Society. It was a matter of fact entirely settled, that the gospel must be carried to the people. They would never go after it. When our fathers came over, and were all of one way, and built their churches, then they all had it. But when the gospel was first published, those who had received it went everywhere preaching the word. We had stopped at the idea that we must have more ministers. But he had been compelled to feel that the ministry could not do every thing. The pulpit was the great main-spring; but we should find more persons awakened in revivals by personal conversation, than perhaps in any other way. Providence is now evidently opening the world to the invasion of the gospel. And how shall it be carried? Not by ministers alone, but by ministers with the coöperation of private members of the church, in appropriate auxiliary relations. It takes nine years to complete the course of study for ministers. We cannot get them fast enough.

How shall we get men enough, and how support them? He sent out a colony from the second church in Cincinnati, and told them to build a meeting-house. They were a small band. He told them to set down all that they thought they could do, and then double it and go forward, and God would add his blessing.

In Boston he recently attended the monthly meeting of the city missionaries. That society has two or three ministers, several laymen, and over twenty female helpers, who devote all their time to the work. Every one of them reported conversions. The matter at once rose up before him that the number could be doubled, and the same might be done in every other city; and then, with the blessing of God in all the combined agencies for good, our land will be evangelized.

REV. DR. DOGGETT'S ADDRESS.

The Rev. Dr. DOGGETT said, Christianity possesses unity. There are diversities of administration, but the same Spirit. But if Christianity be an unit, her agencies are multiform, which is an infinitely wise arrangement. It is wise in regard to human nature, and to the opening avenues of Christian labor; and there is also divine beauty in this arrangement. An element of beauty is said to be unity in diversity. While the foundation and *animus* of Christianity are one, its agencies are infinitely diversified. He should like to show the harmony of all these agencies, but he wished now to notice one, the press. This is a hackneyed phrase, but he thought very little understood. Power is a very abstruse term; almost all we find of it is by its effects. There is power in the press, but where does it lie? There is a mechanical power of the press: as a piece of ingenuity, there is no work of art surpassing it. There is also the manual power of the press—exceeding in number the hands that erected the great pyramid of Cheops. There is also the mental power of the press. What an army of mind is now pouring itself into the press—poets, statesmen, philosophers! This is the most interesting and most palpable view of the power of the press. Suppose the press were one mind—what a great mind it would be! But there is what may be called the psychological power of the press, which makes a compact between the intellectual and sensible part of the earth's population. On the mass of population it has more influence than all the other agencies put together. But it is the momentum which forms the great power of the press. It galvanizes into intellectual being the great masses of the people. This is what we are engaged in developing and bringing into play. How does the press produce this influence? It arouses, awakens, stimulates all the faculties of the mind. Attention is engaged, the memory is brought into action, and the human mind is wound up and set agoing.

The press also possesses a moral power, and gives shape to the character and destiny of man as a moral being. It comes in contact with man's moral nature, and controls him in his whole being. There is power which the press is now exerting, tending to extinguish religion and morality. An immoral press finds affinities already existing in the corrupt nature of man, upon which it acts instantly. There is a great deal of sagacity employed in appropriating this power to evil; it is always adapted to the peculiar phases of the world. Literature, religion, imagination, as well as man's lower propensities, are worked upon. On how extensive a scale is this done, all over our country! What can be the motive, why is it that there is such a relentless crusade against the virtue of mankind by the press? We would instine-

tively ascribe this work to evil spirits, but we see by ocular demonstration, that *men* are earrying on this work of death. There are some men who delight in destroying the foundations of society, and men of genius who delight in casting down virtue; and there are men who rejoice in the carnival, and care nothing about the wreck. There are editors and publishers who build their fortunes on the ruin of humanity.

But the press is powerful for good, and on this we take our stand. The devil had nothing to do with the invention of types. The press was made for God. The press is just as free to us as to the apostles of evil. The press has a hold on man's natural reason. Mankind can remember and reason on a virtuous tract as well as a bad one. There is an attendant power of the religious press upon which we rely. Power is where God's word is—not Bunyan nor Baxter, but the word of God taught and sent forth by these men. I would not give one cent for the influence of a book not baptized by God's Spirit. On this we found the influence of our tracts.

I am, said he, from the capital of the Old Dominion, the mother of states, and the mother of Presidents—from the bosom of a communion little known here, but embracing many firm friends of the American Tract Society, to supplicate for you God's continued benediction, till the angelic anthem shall announce earth's catastrophe, and heaven's consummation.

REV. DR. TYNG'S ADDRESS.

The Rev. Dr. Tyng said, there was a commingling of views on this festive occasion which reminded him of an incident of his boyhood, when in the academy at Andover, in 1812. During the intermission of the services on a fast-day, six boys went into the fields, and held a prayer-meeting around an old stump. Of those six boys, Samuel Green found an early entraneer into glory, from successful pastoral labors in Boston. Daniel Temple, after a quarter of a century of honorable labor in Syria, has recently gone to his rest. Asa Cummings was still living, the editor of a useful religious paper in Maine. Alva Woods had been the honored President of the University of Alabama. William Goodell, from Constantinople, meets us here to-day, after thirty years' service as a foreign missionary. And, if you will permit another name to be added to the honored group, the last was your unworthy speaker. It was a meeting in which Congregationalists, Baptists, and Episcopalians were represented. Perhaps the *grubs* were disturbed and the *bugs* took wings, as we met there and mingled our prayers, but the angels rejoiced. As we were one then, so I trust we shall be one for ever. It was on a similar platform that this Society was founded. This Tract-meeting is the type of that meeting in heaven, the President of which shall be our great High-priest, our platform the sea of glass, and our theme redeeming love.

This Society has had a glorious past: it will have a more glorious future. Twenty-four years ago he came, from a retired rectorship in Maryland, to deliver an address at the third anniversary of this Society. He then testified his entire approbation of this cause, and had never seen reason to withdraw it. After the experiment of nearly a quarter of a century, the success of which seemed at the beginning doubtful, even to the mind of Milnor, he could

bear testimony to the faithfulness with which the work had been carried forward, and to its eminent success, through the blessing of God. The remark of the first President of the Society, that such publications should contain truth enough to save the soul, had been, in a great degree, realized. He did not claim that every publication was familiar to him; but he had examined a large proportion of them, and he could say that the lot of seventeen hundred publications was very much like the sample. They had then taken a little sugar from the top of the cask; and now they had proved it to be good sugar even to the other end of the cask. Then, St. George's church was nearly the only one of his denomination, in this city, that rendered efficient coöperation: during the past year, about \$10,000 had been contributed by the Episcopal churches of New York city—\$4,000 from a single church, without abating from the liberality of that church towards all other objects, and with tokens upon it of the divine favor in the increase of its members and of its spiritual prosperity. God had returned a more abundant spiritual blessing into their own bosom.

He was directed by the Committee especially to call their attention to the great immigration. Bishop Hughes had recently said in a scoffing manner, that the people would not come to hear our gospel, and so we were going to carry it to them, thus reviling the effort at street-preaching. We cannot carry the gospel to all the world. Hence, God is sending the world to us. It is not a question whether they will come. They are here. We might as well stand with a broom to keep off the waves of the Atlantic, as to attempt to keep them out.

He quoted from a speech of Kossuth at Manchester, which he said was as perfect a description of the condition of Europe as man could give. And here we were to stand with open arms to receive them. For us to discuss the question whether they should come, was absurd. He would not thrust away one individual of them. When they came around his door for aid, he was oppressed with the difficulty. But said Matthew Henry, that good old man, "God never made a mouth but he made meat for it." This he believed. There were immense difficulties in the way, but they must be met. He spoke of the constant robberies of emigrants by the harpies who stood ready to meet them at the wharf. The wrongs of these people were enormous. A Christian brother in the ministry had sent out for his people. They arrived, and he stood ready to receive them. But before he could get at them, their trunks were forcibly taken and carried off, and they were told that he was an imposter who was for robbing them. A meeting was called in the Tabernacle, and we were driven away by violence. They held a more private meeting, and were again interrupted by runners and boarding-house keepers.

It was said we were Anglo-Saxons. Well, if he could have an acre of land, he could not tell to what nation he belonged. We were a commingling of all. Here was a dish of milk made up from a great many dairies, and what should we be but the cream of the whole!

And should we wait till the Episcopal church, or some other church, should do this work? He had great respect for these churches, but we cannot wait their movements. We must take up the work and do it. For

us to enter upon this field, is to enter upon our appropriate work. This five millions of emigrants need a "saddle-bags" ministry. Before I can go home and put on my gown, a thousand of them are gone by. And before our doctors can get out with their written sermons, they are over the hills. Now, unless we can get out an artillery that can "shoot them flying," we can do nothing with them. And this is just what the colporteurs are doing.

Not only must we be active in our efforts, but conservative in our influence. This means, "get what you can, and keep what you get." We must conserve what we get. We must Americanize these foreigners, and make Americans of them. We were to teach to these people American conservatism, founded on Bible Christianity. How much more effectually do we preach the gospel to them on our own shores, than we could on theirs.

And our influence upon them must be elevating. He spoke of the rapid communication with Europe; and how much more so would this be, as they become elevated. The immense sums sent out from emigrants to this country to their friends at home, is a source of great influence upon their native lands. He feared not the worn-out popery of the south of Europe. We were not to be charmed with the tinsel of outward show. The time would come when every Irishman who comes out here, when the priest tells him a thing, will ask him the reason why. The priests went to New Zealand, and told the converts there that they must belong to the one church, which had but one door, and they must get into it like a mouse-trap, and not get out. But the converts told them, "No, this can't be so; for it is not in the book." So will the mummeries of a false religion be met by our immigrants, by and by, with the reply, "This can't be so; for *it is not in the book.*"

A brother has said that this is a little rill that will run into a river. No; it is a mighty ocean, that shall rise in its spring-time to the very throne of God, that the nations of the world may drink of it and live for ever.

TWENTY-SEVENTH

ANNUAL REPORT.

SENSIBLE of weakness and short-coming, the Committee are yet conscious of a single aim to make known "Christ crucified," through the power of the Spirit, for the redemption of men from sin and death. The surviving founders well know that this was the one aim of MILNOR, (whose own soul was saved from forty years of legality as a brand from the burning,) and of other brethren beloved who have entered into rest; and that if the Society shall ever swerve from this one aim, the hopes of those who have hitherto toiled and prayed for it will be blighted. The Committee trust in the grace of a faithful God to keep the Society from generation to generation true to this one end, for which the Redeemer died, and rose, and reigns at the right hand of the Father. With gratitude for his smiles hitherto, they commit the Society to his kind and guardian care for the future.

Just after the last anniversary, an honored member of the Publishing Committee, the Rev. Dr. ERSKINE MASON, fell in death. The Committee, at their meeting May 19, resolved to place on their minutes the following brief record of his character, history, and usefulness, in testimony of their high sense of his worth, and their profound respect for his memory:

"The Rev. Erskine Mason, D. D., born in New York, April 16, 1805, was the youngest son of the distinguished Rev. Dr. John M. Mason, and grandson of the Rev. Dr. John Mason, an eminent scholar and divine, who were so long successively the ornaments of the ministry in this city. Receiving an accomplished early education, he graduated in 1823, at the age of 18, at Dickinson college, Carlisle, of which his venerated father was then president; having been brought in the previous year, through a blessing on afflictive providences, to a cordial acceptance of Christ, in connection with many others, of whom fifteen became faithful ministers of the gospel. He pursued his theological studies in the seminary at Princeton; and in 1827, at the age of 22, was installed pastor of the Presbyterian church in Schenectady, from which he was called, in 1830,

to the Bleecker-street church in this city, where he labored with distinguished ability until prostrated by a disease of the heart or other vital organs, which were the means of his removal, on the 14th inst., at the age of 46, in the midst of life and usefulness.

“With a mind of uncommon vigor, logical acuteness, and discrimination, commanding powers of eloquence, honesty of purpose, and a supreme desire to honor the Redeemer in presenting the truths of the Bible as the revelation of the divine will, his discourses were masterly productions in the most finished style of oratory, which held intelligent audiences in fixed attention; and no less than one thousand written discourses are left by him essentially prepared for the press. He was a man of great sincerity of purpose and discernment of character, a safe counselor, a peacemaker, whose powerful influence was only exerted for good.

“Honored in the church and respected by the community, in 1843 he became a member of the Publishing and Executive Committee of this Society, to which he was ardently attached; and until disabled by his last sickness, he faithfully and discreetly discharged the duties devolving on him with a cordiality, kindness, and urbanity that endeared him to all, and with a soundness of judgment and ability rarely equalled. The Committee, while they desire to bow submissively to the will of God in this afflictive dispensation, pray that they may more deeply realize that ‘the time is short,’ and be quickened to do whatsoever their hands find to do with their might.”

The venerable Rev. Dr. ARCHIBALD ALEXANDER, a Vice-president of the Society, and for three years from 1842 a member of the Publishing Committee, and who was ever a firm friend and counsellor, has also rested from his labors. Almost forty years he was professor in the Theological Seminary at Princeton, sixty years he labored in the ministry, and he died peacefully in his eightieth year, Oct. 22, 1851.

While the Secretary in the publishing department was reading with him portions of “Flavel’s Method of Grace,” he said, with a glowing, tender spirit, “All this carries me back to past scenes as if they were but yesterday. When I was a thoughtless youth, I passed some time in a family where was a venerable, pious lady, whose sight was dim, but who was greatly attached to Flavel’s works, and often requested me to read them to her. I read to her this very work. I would read till the truths pierced my own heart, and affected me so that I was obliged to stop, when I would excuse myself till the next day. I would then read again, and again be obliged to stop; and those impressions never left me till I found peace in Christ.” A communication in the Messenger of February, 1851, refers to the sermon on the word “Stand” in Flavel’s Knocking

at the Door, as specially blessed to him. In these works of Flavel was the type of the great practical views of theology from which he never swerved till, on his dying bed, he uttered to his family these memorable words: "All my *theology* is reduced to this narrow compass, JESUS CHRIST came into the world to save sinners."

Fired with this glorious theme, he went out, at the age of twenty, as a missionary, through the mountainous regions of Central and Western Virginia, his native state, and preached to the ignorant and perishing, with great power and success, "the glorious gospel of the blessed God." In prosecuting these labors, two great principles became fixed in his mind: the value of *sound practical books and evangelical writings*, and the necessity of *going to the destitute and tendering the gospel to them at their homes*. He saw both in this Society and its colporteur system, and cheerfully gave his cordial love, counsel, coöperation, and support to the close of his useful life.

He was the author of seven tracts of the Society's principal series: No. 32, "The Day of Judgment;" 51, "Misery of the Lost;" 65, "The Amiable Youth falling short of Heaven;" 215, "Importance of Salvation;" 350, "Future Punishment Endless;" 393, "Justification by Faith;" and 462, "Sinners Welcome to Come to Christ." A few years since, he suggested the desirableness of issuing a series in a very simple style, in large type, and in the form of a little book, for which series he himself wrote the six following: Dialogues with a Farmer, with an Aged Man, and with a Cottager; The Poor Man's Guide and Friend; The New Settlement; and a Dialogue with a Roman-catholic, 84 pages, which is one of the Society's best practical volumes. When he observed how wide a circulation the American Messenger was gaining, he availed himself of the opportunity afforded to speak to multitudes for Christ, most of his articles for the last five years bearing his well-known signature, "A. A."

But his counsel and encouragement in the issuing of the Society's *volumes*, exerted a preëminent influence in giving direction and success to its extended operations. As early as 1832, when the Society had issued but about half a dozen of its larger works, he suggested adding Edwards on the Affections, and in May, 1833, cheered the Society by communicating the following views of this enterprise:

"I rejoice to learn, that the Committee of the American Tract Society are turning their attention specially to the preparation and circulation of small bound volumes. These are as really *Tracts* (treatises) as any of the pamphlets or sheets which are sent forth from the institution. The Society's tracts are now bound for such as prefer them in that

form. And let other treatises be selected for publication, for which purpose there are many excellently adapted. I have attentively read over the list of books which the Committee have already put into circulation, and the selection meets with my cordial approbation. Works of a more evangelical and spiritual kind do not exist; and I am gratified to see that they are printed and bound in a neat and handsome style. I am deeply persuaded that great public benefit will arise from the appropriation of a portion of your funds in this way; and that the event will prove, that however expensive it may be in the commencement, it will be wise economy in the end. When I consider how many copies of 'Doddridge's Rise and Progress,' 'Baxter's Call to the Unconverted,' 'Alleine's Alarm,' 'Edwards on the Affections,' and such like works, will be circulated through the whole length and breadth of this land, I am filled with pleasing anticipations of the good which your Society will be the means of accomplishing.

"I do sincerely hope that the Committee will persevere in the prosecution of this object, and as their circumstances may permit, increase the number of their publications of this description. The success which has already attended your efforts in this way, is calculated to inspire you with confidence to go on in the name of the Lord."

Again he says, five years afterwards, "I reflect on no part of my life with more satisfaction than any little agency I have had in encouraging and promoting the Society's volume circulation. I do consider the success of this enterprise as intimately connected with the prosperity of vital scriptural piety in our land; not in any one church, but in all evangelical churches, and beyond them all by conveying a sound and practical knowledge of the gospel to multitudes who enjoy no public means of grace, or have not attended on them. If I could do any thing more to urge on this blessed work which has been so auspiciously commenced, I would cordially lend my aid."

Again he says, under a later date, "The success of the volume circulation gladdens my heart every time I think of it; and I sincerely wish that, instead of twenty volumes, you had a hundred in circulation."

A valuable work, stereotyped by the Society since his death, "Baxter on Conversion," was suggested to the Committee by him; and on his dying bed, calling to mind a wish which had been expressed by a destitute pastor for more good books, he requested his family to find the pastor's address, and gave \$10, to procure for him the Society's Religious (or Pastor's) Library of 24 volumes.

The Hon. JEREMIAH MORROW of Ohio, Vice-president of the Society, also departed this life, March 22, 1852, aged 81. He had been governor of

Ohio, and with brief intervals, had filled various offices in public life for fifty years, with acceptance to his fellow-men and a single eye to the glory of God and the advancement of the Redeemer's kingdom.

It is not improper here to record the death of the Rev. THOMAS H. GALLAUDET, LL. D., author of several of the Society's most valuable works for the young, including seven volumes of the Scripture Biography, the Youth's Book of Natural Theology, the Child's Book on Repentance, and the Child's Book on the Soul. He was a chaste and able writer, and especially by the discipline of his mind in instructing the deaf and dumb, had acquired uncommon skill in adapting important truth to the comprehension of the young, whose welfare he ever considered an object worthy of his noblest efforts. He was president of the Connecticut Branch of this Society at Hartford, a cordial and active friend of all our benevolent institutions, and a benefactor of his race.

PUBLISHING DEPARTMENT.

During the year, the following 96 new publications have been stereotyped in English, German, French, Spanish, Portuguese, Italian, Dutch, and Danish, of which 25 are volumes; making the whole number of publications now on the Society's list 1,685, of which 352 are volumes of larger or smaller size. Besides these, the Committee have approved at foreign stations 170 publications, including 34 volumes; making the whole number now approved for publication abroad 2,763, of which 253 are volumes.

IN THE GENERAL ENGLISH SERIES.			Pages.	
No.		Pages.		
538	One Honest Effort, or the College Student. By Rev. T. S. Malcom, Philadelphia --	4	<i>German Illustrated Family Christian Almanac for 1852 -----</i> 48	
539	Conversion and Call to the Ministry of the Rev. John H. Livingston, D. D. Chiefly his own narrative, as given in the me- moir of his life-----	16	<i>Tracts for Circulation in New York and other Cities.</i>	
540	The Swedish Nurse-maid. From the Lon- don Tract Society -----	16	How Shall we Save our Sabbaths? By Rev. James W. Alexander, D. D., New York city 4	
541	Discouragements and Supports of the Chris- tian Ministry. By Rev. Robert Hall --	36	Look and Live. By Rev. Richard Knill ----- 4	
542	Memoir of Nathaniel R. Cobb, a mer- chant of Boston. Abridged from a nar- rative widely circulated-----	8	Confessions of a Deist. By Rev. Robert Fisher, Olean, N. Y. ----- 4	
543	The Russian Tailor. By Rev. Richard Knill, Chester, England -----	16	VOLUMES.	
544	The Village Preacher. By Rev. Richard Knill -----	4	A Treatise on Conversion. By Rev. Richard Baxter. Revised and abridged. 12mo ---- 408	
545	A Visit to your Family. By Rev. Andrew B. Cross, Baltimore -----	8	Memoir of Mary Lundie Duncan. By her Mother, Edinburgh, Scotland. Abridged. 15mo ----- 371	
546	The Teacher. By Mr. Jonathan Cross, General Agent in Virginia-----	4	Memoir of John D. Lockwood. By Rev. Peter Lockwood, Binghamton, N. Y. 15mo----- 231	
Handbill No. 73. "Him that cometh to me I will in no wise cast out" -----			Considerations for Young Men. By Rev. Jared B. Waterbury, Boston, Mass. 15mo----- 172	
Illustrated Family Christian Almanac for 1852. Prepared by Rev. Tryon Edwards, D. D., New London, Conn. -----			Who are the Happy? By the same author 15mo ----- 154	
			The Child's Book on the Soul, with engravings. By Rev. Thomas H. Gallaudet, late of Hart- ford, Conn.----- 155	
			Reasons for Not Embracing the Doctrine of Universal Salvation, in a series of Letters to	

Ann. Report.

2

	Pages.		Pages.
a Friend. By Rev. Joel Hawes, Hartford, Conn. 18mo -----	133	SPANISH SERIES 32mo, 16 pp. each.	
Margaret and Henrietta. By Mrs. L. H. Sigourney, Hartford, Conn. 18mo -----	78	4 Lucy; or I will not be Bad again, Father.	
Provision for Passing over Jordan. By Rev. John Scudder, M. D., Madras, India. 32mo	64	5 The Vine.	
CHILD'S SERIES, ILLUSTRATED.		6 Truth and Falsehood.	
NEW SERIES IV., 32 PAGES EACH.		7 Susan and her Lamb.	
37 The Burman Slave-girl.		8 Little Peacemaker.	
38 Recollections of Jamie.		9 Bread the Staff of Life.	
39 Ten Commandments Illustrated.		10 The Lord's Prayer.	
GERMAN SERIES OF TRACTS.		11 The Atheist Convinced.	
89 The Mother's Rock -----	4	12 Old Testament Personages.	
90 The Russian Tailor. By Rev. Richard Knill -----	8	13 Life of Jesus Christ.	
101 The Swedish Nurse-maid -----	8	14 New Testament Personages.	
149 Experience of a Mechanic on Sabbath Preaching -----	8	15 Temper; or Susan and Isabel.	
150 Living or Dead -----	20	16 I shall soon be Ten Years Old.	
151 How do you Keep the Sabbath? -----	4	VOLUMES IN SPANISH.	
152 The Man who Killed his Neighbors -----	16	Bunyan's Pilgrim's Progress. Part I. 18mo-	240
VOLUMES IN GERMAN.		Illustrated Tract Primer. 18mo.-----	108
D'Aubigné's History of the Reformation. Vol. 3. 12mo -----	454	Primitive Catholicism. 18mo -----	72
do do. do. Vol. 4. 12mo	428	Andrew Dunn. 18mo -----	64
Baxter's Reformed Pastor. 18mo -----	394	PORTUGUESE SERIES 18mo.	
Select Sermons of Hofacker. 18mo -----	298	4 Little Mary -----	32
Illustrated Tract Primer. 18mo -----	160	5 Young Cottager -----	62
Child of the Rock. By Rev. Dr. Barth. 18mo	117	6 The Little Forester -----	32
FRENCH SERIES OF TRACTS.		ITALIAN SERIES OF TRACTS.	
61 The Weaver's Daughter -----	16	4 Bob the Cabin-boy -----	8
62 The Evil; its Cause and Remedy -----	16	5 Dairymen's Daughter -----	33
63 Appeal to Seamen -----	8	6 The Evil; its Cause and Remedy -----	16
64 True Friend of the People -----	4	7 Common Errors -----	16
65 He who Loses, Gains -----	12	ITALIAN SERIES OF 18mo TRACTS.	
66 Correspondence between Two Friends -----	24	5 The Catholic Christian -----	27
67 The Thunder-clap -----	20	6 What do Protestants Believe? -----	23
68 Who would not Pray? -----	8	VOLUME IN DANISH.	
FRENCH SERIES OF 18mo TRACTS.		Bunyan's Pilgrim's Progress -----	448
26 The Happy Family -----	48	DANISH SERIES OF TRACTS.	
27 All the Gold of Heaven for a Franc -----	48	19 Quench not the Spirit -----	8
VOLUMES IN FRENCH.		20 The Young Cottager -----	32
Line upon Line. 18mo -----	392	21 Two Ends and Two Ways -----	4
Lucilla. 18mo -----	327	22 The Sinner's Friend -----	8
Pilgrim's Progress. Part I. 18mo -----	235	23 Friendly Advice -----	4
Illustrated Tract Primer. Large 18mo -----	108	24 Payson's Address to Seamen -----	8
The Young Cottager. 18mo -----	62	DUTCH SERIES OF TRACTS.	
SPANISH SERIES OF TRACTS.		10 The Brazen Serpent -----	12
3 The Sermon on the Mount -----	8	11 The Lost Mechanic Restored -----	4
29 The Sinner Directed to the Saviour -----	8	12 The Day of Judgment -----	16
		13 What is it to Believe on Christ? -----	4
		14 The Way to be Saved -----	12
		15 Emmanuel -----	44
		APPROVED FOR FOREIGN STATIONS.	
		Publications 170, including 34 volumes.	

BAXTER'S TREATISE ON CONVERSION consists of a plain and pungent series of discourses preached to his own people, and put to press as preached, apparently without revision, and though scarcely inferior to his Call or Saints' Rest in their power of alarm and persuasion, the treatise is not known to have been much circulated, except in connection with the author's other voluminous works. The attention of the Committee was called to this treatise by the late Rev. Dr. Archibald Alexander, and they hope it is now to go forth in a form and in channels of distribution in

which it may be the means of guiding multitudes to Christ. It treats fully of the nature of conversion as a change wrought by the Holy Spirit in the heart, the affections, and the life; the necessity of conversion; the miseries of the unconverted; the benefits of conversion, with appeals to the unconverted; and closes with a full view of the hinderances to conversion and corresponding directions. It is hoped that the volume as now revised and abridged will prove acceptable, and extend and perpetuate the usefulness of the author, whose heart burned with love to the souls of perishing men.

The well-known memoir of MARY LUNDIE DUNCAN, with the generous consent of Messrs. Carter & Brothers, by whom it had been previously issued in this country, was intrusted to the Committee by the esteemed author to be abridged for circulation by the Society, that it might thus be borne to thousands whom it would not be likely to reach in booksellers' channels. A few pages which the Committee deemed of less interest to the general reader, or which alluded to points of disagreement among evangelical Christians, have thus been dropped. The venerated author, the mother of Mary Lundie, a lady well known and loved on both sides of the Atlantic, was the wife of the Rev. Mr. Lundie of Kelso, Scotland, and after his death married the Rev. Dr. Duncan of Edinburgh. Mary resided at Kelso till she was twenty-two, when she married the Rev. W. W. Duncan, then just settled at Cleish, with whom she lived three years till her early death. The volume introduces the reader to the inner life of a most worthy Christian family, in which he admires equally the mother and daughter, and their power of diffusing around them true refinement, happiness, and peace, and only wishes that the excellence and usefulness here enjoyed might be possessed by all the families of the earth.

JOHN D. LOCKWOOD, the child of praying parents, and trained from infancy for the service of Christ with every care for his intellectual development, became very early a decided Christian, and consecrated himself, with powers of mind and an active devotion rarely witnessed in one of his years, to the benefit of souls and the advancement of the Redeemer's kingdom. His influence was most happy on his youthful companions and in all the circles in which he moved, and was decidedly felt by the church of God. Called at length to struggle with attacks on the brain and nervous system, he roused every energy by prudence and self-denial to recover health, that he might devote his life to the ministry, and entered Yale College, where, loved and full of promise, he was suddenly cut down by the stroke of death. The narrative of few youth is equally full of interest and instruction.

THE CONSIDERATIONS FOR YOUNG MEN, and WHO ARE THE HAPPY? by the author of "Advice to a Young Christian," were originally issued some years since, and one or both of them reprinted in London. The writer throws himself back to the period of his youth, and in an attractive style, adapted to the young, ably presents, in the first-named volume, the subjects of pleasure and anticipation, dangers and temptations, prejudices against religion, the way of salvation through Christ, and the motives to a life of piety. In the other volume he labors to dispel, especially from the minds of the young, the prejudice that religion is necessarily gloomy; to show the genuine sources of true happiness; to guard young Christians against the multiplied temptations and allurements of the world in the present day; and to guide old and young to such attainments in the divine life, as by the grace of God shall secure their progress in holiness, and their eternal well-being.

THE CHILD'S BOOK ON THE SOUL is a striking illustration of the ability of the author to bring down an intellectual and spiritual subject to the understanding of a child; clearly impressing on it the fact of the existence of its own immortal spirit, and of the God who reigns in heaven to whom it must give a final account, with the plan of salvation which the Bible reveals through Christ. It is illustrated by eight splendid engravings designed by Chapman.

Dr. Hawes' treatise on UNIVERSAL SALVATION is a candid and able discussion of the subject. The letters first present conclusive reasons for rejecting this delusive doctrine; then give direct testimony against it from the word of God; then consider the popular evasions of the scripture testimony, and the plausible arguments of Universalists; and close with a consideration of the fatal consequences of this error. The same letters were formerly issued by the Society in a tract of sixty pages.

MARGARET AND HENRIETTA is a chaste and beautiful narrative, by Mrs. Sigourney, of the only children of the Hon. Mr. Flower of Hartford, Conn. Adding to every earthly attraction the charms of early piety, they were a pattern for imitation by other children, and their brief life illustrates the condescending grace of the compassionate Redeemer.

Dr. SCUDDER'S PROVISION FOR PASSING OVER JORDAN in a size for the pocket, was prepared by him when retired to the mountains of India on account of the failure of his health, and in view of the apparent approach of death. It is calculated to raise the soul to God, and lead it by a living faith to embrace the richness and fulness of Christ.

The third and fourth volumes of Dr. Merle D'Aubigné's History of the Reformation *in German*, have been anxiously looked for by many who had procured the preceding volumes; and great is the boon, which,

through the liberality of a Christian friend in paying the cost of stereotyping these volumes, is conferred on the large and growing German population of this country.

BAXTER'S REFORMED PASTOR in German was translated by a learned clergyman in Wurtemberg, the Rev. G. Plieninger, from Brown's edition, the same as the Society's English edition.

THE SERMONS OF HOFACKER, who was preëminent as an evangelical preacher in Germany, comprise twelve able and highly spiritual discourses, selected from a large volume of his sermons; and the CHILD OF THE ROCK is a pleasing narrative, by Dr. Barth, of a Scotch Highland boy who filled an eventful life, and became a servant of Christ.

The GERMAN TRACT PRIMER has been prepared with great care by Rev. Mr. Rauschenbusch, on the plan of the Primer in English, comprising many of the gospel narratives, selections from the best German poetry for the young, and other entertaining and instructive reading. A similar Tract Primer has been prepared both in the *French* and in the *Spanish* languages.

LUCILLA in French is an interesting narrative, by Rev. Adolph Monod, of conversations, first with a Romish priest, and afterwards with a Protestant Christian, on the holy Scriptures as given by God to be read by all, under the blessing of the Holy Spirit, for their instruction and salvation.

The PILGRIM'S PROGRESS, now issued in *French and Spanish*, has also been stereotyped by the Society in English, German, Dutch, Danish, and Welsh. This wonderful work has been approved for publication abroad, at the Society's expense, in Rival Esthonian, at St. Petersburg; Armenian, at Smyrna; Arabic, at Beyrût; Nestorian, at Ooroomiah; Bengali, at Calcutta; Tamul, at Madras; Oriya, at Orissa; Hindusthani, at Loodiana, and the same in Persian character; Panjabi, or Gurmukhi, at Loodiana; Urdu, in native and in Roman letter, at Allahabad; Mahratta, at Bombay; Burmese, in Burmah; and Hawaiian, at the Sandwich Islands. The Tract Society in London reported in 1847, that they had published or aided in issuing it in English, Dutch, French, Spanish, Portuguese, German, Esthonian, Armenian, Burmese, Singhalessé, Oriya, Hindusthani, Bengali, Tamul, Mahratta, Canarese, Gujaratti, Malay, Arabic, Samoan, Tahitian, Sichuana, and Malagassy.

"THE SINNER'S FRIEND," now issued in Danish, was compiled by Mr. J. V. Hall of Maidstone, England, to express to others the riches and power of that gospel which rescued him in middle age from the dominion and thralldom of sin. By his persevering exertions upwards of a million copies of it have been issued in twenty-three languages, namely,

English, Welsh, Irish, Manx, Gaelic, French, Dutch, German, Lettish, Esthonian, Spanish, Portuguese, Italian, Malay, Bengali, Canarese, Urdu, Malayalim, Tamul, Chinese, Raratongian, Malagassy, and Taheitian.

The ILLUSTRATED FAMILY CHRISTIAN ALMANAC for 1852, prepared by Rev. Dr. Tryon Edwards, and illustrated by Mr. B. F. Childs, the Society's engraver, reached a circulation of about 300,000, as in the preceding year.

A similar GERMAN CHRISTIAN ALMANAC for 1852 was also issued in an edition of 30,000 copies, and so well received by our German population that an edition is in preparation for the coming year.

"THE CHILD'S PAPER." The parent Tract Society in London, long before the American Tract Society was formed, were efficiently engaged in issuing suitable publications for children, of which they now issue several millions annually, having commenced their monthly Child's Companion with the year 1824; and the American Tract Society at its organization in 1825, received from the Tract Societies at New York and Boston, which merged their publications into it, *the stereotype plates of eighty-seven Children's Tracts*, a large part of which are still continued in circulation. The Committee have never lost sight of their responsibilities to those in tender years, the hope of the church and the world, whose minds are more susceptible to divine truth than in any later period, and yet whose hands, for the sake of gain, the enemy has been ready to fill with attractive works of folly and sin.

Having long regretted that the limited columns of the American Messenger excluded a proper amount of reading adapted to children; and the new postage law at once burdening the Messenger with higher rates in the more distant parts of the country, and at the same time reducing the postage on a paper of less than 300 square inches to one-fourth that of the Messenger, the question of issuing a child's paper within that size was seriously considered; and after careful deliberation a little monthly sheet with neat engravings, entitled "The Child's Paper," was commenced with January of the current year. The chief ground of hesitation was the fear that the circulation of other useful papers for children might be diminished; but careful observation confirmed the belief that the more widely Christian truth in its enlightening and saving influences is diffused, the greater is the desire for Christian intelligence, the greater the demand on Christian publishers and the periodical press, on an able ministry, and on all the sources of moral and religious light. For children in some 4,000,000 families who need a child's paper, the total circulation of such papers of a moral and religious tone was not much over 300,000. The remaining 3,700,000, more

or less, seemed to stretch out their hands for such a blessing, and it seemed the Master's will that this Society should do what it could to supply them.

The result for five months is most encouraging. With little special exertion beyond inserting proper notices and specimen pages in the *Messenger*, with which it was far more likely to interfere than with any other paper, and a specimen of the January number sent to clergymen of various denominations, the subscription has already risen to about 125,000; and the little sheet has been welcomed and greeted, with few exceptions, by religious and secular papers throughout the country. It is the earnest desire of the Committee, as has been distinctly announced both in the *Messenger* and *Child's Paper*, that it may not displace any useful kindred sheet; and that to all children not otherwise supplied whom it may reach, it may come laden with spiritual blessings. It is not a tract, a Sabbath-school, or missionary paper, but is designed to impart to all children that spiritual food, with which the discreet and godly mother or father would wish their own children to be supplied, as a means of guiding them in the path of safety and eternal life.

The *AMERICAN MESSENGER* has increased its circulation during the year, and 200,000 monthly are now printed. Many are the testimonies received of a blessing on the plain and pointed truths of salvation which it inculcates, and its awakening appeals to all the followers of Christ to be faithful in his service. No effort is spared to render this sheet in the highest degree effective for these great ends.

It is a gratifying fact that the receipts and expenses of this paper, as was stated in the last Annual Report, are very nearly equal. It is not the aim of the Society to accumulate means by any of its sales; and on the other hand, to be compelled to draw from donations to support the *Messenger*, wide and happy as its influence is, would be undesirable. It is expected that *The Child's Paper* will likewise be self-supporting; but the brief period that has elapsed since its commencement, renders it impossible now to give data showing how far such a result will be realized.

The *American Messenger in German*—*Amerikanischer Botschafter*—has also increased during the year from 18,000 to nearly 25,000 monthly, being the most widely circulated German paper in the country. It is highly appreciated by pastors and churches of various denominations, and its influence is widely felt and gratefully acknowledged. Many of its articles are from the *Messenger* in English; but it contains much matter especially adapted to the *German* reader, in presenting the religious and

civil changes and events of continental Europe, the evils of Atheism, Pantheism, Rationalism, the profanation of the Sabbath, intemperance, frauds on emigrants, and whatever else is likely to give a right moral and religious direction to the German mind. So wide a circulation of this paper is the more gratifying, as it is stated that out of about 250 German papers printed in this country, only from twelve to fifteen are religious papers. About 100 copies are regularly sent to subscribers, editors, and influential friends of religion in Germany.

WORKS PRINTED AND CIRCULATED.

There have been *printed* during the year, of D'Aubigné's History of the Reformation, 8,000 sets of four volumes; of Hannah More's Cheap Repository, 6,000 sets of eight volumes; of Fletcher's Lectures to Children, 6,000 sets of two volumes; three premium treatises on Systematic Beneficence, 20,000; Edwards' Sabbath Manual, Parts I. and III. 14,000, Part IV. 8,000, and of four parts in one volume 6,000; Edwards' Temperance Manual, 12,000; of Pictorial Narratives, 12,000; Baxter's Saints' Rest, 18mo, 8,000, and 4,000 in large type; Baxter's Call, and Alleine's Alarm, each 12,000; Pilgrim's Progress, 18mo, 19,000, and 8,000 12mo; Nelson on Infidelity, 9,000; of the Pictorial Tract Primer, 40,000; James' Anxious Inquirer, and Come to Jesus, each 10,000; Songs of Zion, and Peet's Scripture Lessons, 8,000 each; of fourteen other volumes, 6,000 each; of three volumes, 5,000 each; of fifty volumes, 4,000 each; of forty-six volumes, 2,000 each; New Testament with Comment, 24,000; of 32mo volumes, 30,000; of Pocket Manuals, 64mo, 83,000; of volumes in German, 70,000; in Spanish, 14,000; in French, 11,000; in Danish, 2,500; in Italian, 1,000; of Children's Tracts with engravings, 1,624,000; of the 18mo Series, in large type, 42,000; and of the 18mo Series in *foreign languages*, 21,000.

Of *Tract* No. 538, One Honest Effort, 168,000 have been printed during the year; of No. 338, It is the Last Time, 138,000; of No. 352, The Sabbath, 136,000; of No. 537, True Religion, 112,000; of No. 333, Lovest Thou Me? No. 368, Don't Put it Off, and No. 534, The Fatal Mistake, each 100,000; of No. 327, The World to Come, 96,000; of four other tracts, 92,000 each; of five tracts, 80,000 each; of seven tracts, 60,000 each; of twelve tracts, 40,000 each; of fifteen tracts, 32,000 each; of fourteen tracts, 20,000 each; of seventy-five tracts, 16,000 each; and of sixty-eight tracts, 8,000 each. Total number of tracts printed in English, 6,683,000 copies; in foreign languages, 920,000.

AMOUNT PRINTED AND CIRCULATED.

There have been *printed* during the year, according to the Depositary's statement annexed, 1,031,000 volumes, 11,143,000 publications, 316,518,500 pages; and *circulated* 967,269 volumes, 8,892,973 publications, 283,296,568 pages. The total amount circulated since the formation of the Society, is 7,535,064 volumes, 128,719,840 publications, 3,060,383,972 pages; including 127,665 volumes (8,511 sets) of the Evangelical Family Library, 94,026 volumes (2,089 sets) of the Christian Library, 13,152 volumes (548 sets) of the Religions, or Pastor's Library; 93,643 volumes (1,333 sets) of the Youth's Library, and 95,186 volumes (13,312 sets) of the Youth's Scripture Biography.

DEPOSITARY'S STATEMENT OF PUBLICATIONS PRINTED AND CIRCULATED, 1852.

PUBLICATIONS OF THE SOCIETY.	Printed during the past year.		Circulated the past year.		Printed since the formation of the Society.		Circulated since the formation of the Society.		Remaining in the Depository and Sheet-room, April 1, 1852.	
	COPIES.	PAGES.	COPIES.	PAGES.	COPIES.	PAGES.	COPIES.	PAGES.	COPIES.	PAGES.
TRACTS.—English Duodecimo	6,683,000	41,136,000	5,574,655	36,560,440	103,957,250	892,923,000	97,109,715	843,230,981	6,847,535	49,692,019
Foreign Languages	920,000	5,864,000	769,966	4,940,172	7,499,500	64,932,000	6,493,749	53,958,048	1,005,751	10,973,952
Children's Tracts, English and Foreign Languages	1,613,000	25,913,000	870,672	15,088,745	9,592,000	175,277,000	7,534,249	153,865,884	2,057,751	21,411,116
Broadsheets, Handbills, and Cards	484,000	484,000	365,814	365,814	6,014,116	6,014,116	5,415,265	5,415,265	628,851	628,851
Family Christian Almanac	340,000	17,680,000	340,000	17,680,000	3,136,493	150,080,590	3,136,493	150,080,590	---	---
Tract Magazine and Monthly Distributor	---	---	---	---	1,443,000	21,757,952	1,443,000	21,757,952	---	---
New Series Tracts	42,000	1,200,000	4,597	117,784	110,000	3,784,000	52,305	1,798,801	57,695	1,985,199
Total Tracts	10,112,000	92,307,000	7,925,704	74,752,955	131,782,359	1,317,798,658	121,184,776	1,233,107,521	10,597,583	81,691,137
VOLUMES.—12mo bound Tracts, Eng., Ger., etc.	---	---	---	---	---	---	---	---	---	---
Duodecimo volumes	3,000	1,352,000	2,209	1,133,708	140,274	56,159,820	117,183	51,925,048	23,091	4,234,772
Octavo volumes	128,000	56,017,000	141,557	51,940,019	745,461	355,926,556	601,502	286,271,821	143,959	68,751,735
Miscellaneous duodecimo volumes	21,000	10,200,000	17,701	8,135,044	30,500	14,178,000	23,064	10,582,602	7,436	3,595,398
Volumes 18mo, including 127,665 vols. Family Library; 94,026 vols. Christian Lib'y; 13,152 vols. Religious Lib'y; 93,643 vols. Youth's Lib'y, and 95,186 vols. Scripture Biography, circulated	---	---	---	---	104,184	21,559,552	99,527	20,966,632	4,957	592,920
Volumes 32mo	611,000	110,404,000	605,985	112,683,269	6,180,443	1,308,602,634	5,564,258	1,248,368,630	616,185	60,234,004
Pocket Manuals, 128 to 479 pages each	82,000	18,274,000	42,858	7,894,611	458,850	90,985,877	305,675	54,352,435	153,175	36,633,442
Volumes in Foreign Languages	83,000	12,412,000	84,999	13,950,858	584,945	95,195,442	480,909	82,925,204	104,036	13,170,238
do. in Indian	100,000	15,552,500	64,870	12,803,074	466,000	91,118,000	339,474	72,139,868	126,526	18,978,132
Total Volumes	1,634,000	224,211,500	967,269	208,513,613	8,714,429	2,033,470,092	7,535,064	1,827,276,451	1,179,365	206,193,611
Total Publications	1,143,000	316,518,500	8,892,973	283,296,568	140,196,788	3,351,268,750	128,719,840	3,060,383,972	11,776,948	290,884,778

GRATUITOUS DISTRIBUTION DURING THE YEAR.

FOREIGN.			PAGES.
American Mission, China, -----			58,686
do. do. Siam, -----			166,050
do. do. Northern India, -----			291,375
do. do. Southern India, -----			223,475
do. do. Ceylon -----			46,500
do. do. Persia, -----			55,500
do. do. Syria -----			94,500
do. do. Greece -----			163,000
do. do. Sandwich Islands, -----			37,500
do. do. Micronesian " -----			87,195
Rev. H. Lobdell, Mosul -----			60,000
Rev. J. W. Sutphen, Erzeroom -----			22,500
Missions in Africa -----			24,800
Rev. Geo. H. Hastings, Rome, Italy -----			35,620
Rev. Leon Pilatte, Paris, France -----			90,975
Religious Tract and Book Soc's, Germany -----			192,500
Sailors' Home, Hamburg, -----			37,500
Evangelical Sab.-school Union, Hamburg -----			37,500
German Emigrants from Bremen, -----			80,000
H. Voskamp, Antwerp, -----			66,250
W. Gellibrand, St. Petersburg, Russia -----			13,280
Frederica Bremer, Sweden -----			10,500
Rev. Otto Tank, Norway -----			1,740
Religious Tract Society, London -----			1,575
Peter Drummond, Sterling, Scotland -----			3,000
Protestant Schools in Ireland -----			75,000
Ender Hetland, for Seamen, Denmark -----			5,184
James Demarest, Brazil, S. A. -----			17,624
Mrs. Lucy L. Sutton, Buenos Ayres, S. A. -----			2,860
J. M. Foster, Valparaiso, " -----			7,500
Capt. Fisher, Monte Villeo, " -----			1,875
H. W. Pierson, " -----			116,796
Theodore Dwight, for Nicaragua, Cent. Am. -----			23,356
H. W. Coggeshall, San Juan, " -----			6,340
John Butler, " -----			1,720
L. M. Booth, Panama, for California emigrants -----			20,000
Rev. H. W. Read, Santa Fé, New Mexico -----			120,000
Rev. S. Smith, " -----			5,000
A. M. Richardson, Jamaica, W. I. -----			15,000
W. D. Harris, St. Ann's Bay, " -----			6,200
J. Doughty, for Prisons, Jamaica, W. I. -----			15,000
Dr. Wilson, for Hospital, " -----			2,500
Ladies' Dorcas Society, " -----			2,000
Thos. Sevoss, for Seamen, " -----			3,000
G. W. Kimball, Havana, " -----			4,620
Rev. Arthur Waring, Hayti, " -----			50,085
Rev. Wm. L. Judd, " -----			19,470
Mrs. Marshall, " -----			1,500
Rev. Wm. Towles, St. Domingo, " -----			6,000
Rev. E. Richards, St. Thomas, " -----			10,000
Hon. T. Darling, Nassau, N. P. -----			5,000
Eliza Ochandarena, Cuba, -----			476
Rev. J. W. Baggs, Trinity, Newfoundland, -----			7,500
J. J. Rogerson, St. Johns, " -----			7,500
B. P. Mudge, " -----			15,000
John Burney, Nova Scotia -----			2,290
Rufus Wyman, Yarmouth, Nova Scotia -----			12,000
Rev. Charles Bancroft, Canada East -----			10,000
Rev. R. Lindley, " -----			32,760
John McLauren, Van Kelleck, " -----			2,250
John Lloyd, New Glasgow, " -----			750
Rev. W. Porterfield, Daville, " -----			5,000
Rev. D. Gordon, Linguick, " -----			10,000
W. H. M. Colt, Montreal, " -----			59,475
Rev. C. Skinner, Hamilton, " -----			271,390
Colored Congregation, " -----			12,000
Grande Ligne Mission, " -----			5,550
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Rev. Stephen King, Pelham, Canada West, -----			7,500
Rev. J. C. Quinn, Dickinson Landing, Canada West -----			15,000

	PAGES.
Joseph Leeming, Kemptville, C. W. -----	1,500
Chas. Kalmback, " -----	1,125
Wm. Moll, " -----	2,250

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One hundred and fourteen ships -----	527,231
Fifty-nine brigs -----	190,329
Forty-nine barks -----	184,465
Twenty-one schooners -----	44,310
Fifty-one steamships -----	192,815
Twenty London packets -----	91,240
Sixty-two Liverpool packets -----	254,937
Twenty-three Havre packets -----	111,900
Eight Antwerp packets -----	4,453

ARMY AND NAVY.

United States Ship Pennsylvania -----	10,000
do. do. Ship Congress -----	2,380
do. do. Ship Portsmouth -----	2,084
do. do. Ship Falmouth -----	456
do. do. Frigate St. Lawrence -----	6,400
do. do. Sloop-of-war Preble -----	15,000
do. do. Brooklyn, Navy-yard -----	10,900
do. do. Soldiers, Bedlow's Island -----	3,200
do. do. Troops, Governor's Island -----	5,700
Fort McIntosh, Texas -----	10,000
Lieut. S. B. Hillebrand, Texas -----	10,000
Norwegian Corvette Ormen -----	57,000

SEAMEN'S CHAPLAINS, ETC.

Am. Seamen's Friend Soc., N. York city -----	139,600
do. do. Edgartown, Mass. -----	20,000
do. do. Philadelphia, Pa. -----	20,000
do. do. New Orleans, La. -----	50,000
do. do. Charleston, S. C. -----	30,000
Rev. M. J. Gonsalves, New Bedford, Mass. -----	7,550
Rev. Alex. McGlashan, Mobile, Ala. -----	216,155
Rev. T. E. Taylor, Sandwich Islands -----	107,910
Rev. Mr. Harlow, China -----	20,000
Rev. Thos. H. Newton, St. Thomas, W. I. -----	23,700
Rev. C. Fletcher, Rio Janeiro, S. A. -----	116,275
Rev. S. C. Damon, Sandwich Islands -----	9,300
Rev. Eli Corwin, San Francisco -----	7,500
Gospel Union Bethel, N. Y. city -----	4,500
Baptist Bethel Church, " -----	3,776
Sailor's Home, " -----	3,514
Seamen's Retreat, Staten Island -----	10,246
Rev. J. Rowell, Panama -----	3,750

ON LAKES, CANALS, AND RIVERS.

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Erie Canal, Buffalo, -----	130,000
Rochester, -----	150,000
Syracuse, -----	25,000
Utica, -----	60,000
Schenectady, -----	25,000
Troy, -----	120,000
Albany, -----	25,000
Rome, -----	20,000
Champlain Canal -----	25,000
Delaware and Hudson Canal -----	65,000
Delaware and Raritan Canal -----	40,000
Morris Canal -----	27,245
Lake Ontario -----	45,000
Seneca Lake and Chemung Canal -----	50,000
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Geo. A. Campbell, boatman, N. Y. city -----	12,000
M. L. Cooke, " -----	4,500
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Rev. D. Spencer, Ojibway Mission, " ..	7,500
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Potomac Seminary, Ramsey, Va.	75,000
Theological Seminary, Fairfax Co., Va.	69,200
Episcopal Seminary, New York city	33,750
Library and Reading-room, Cincinnati, O.	37,500
Library and Reading-room, Philadelphia, Pa.	37,500
District Library, East Chester, N. Y.	3,375
Young Men's Library, 7th Ward, N. Y. city, ..	15,000
Mechanic's Institute, "	3,000
Philadelphia Sabbath Association	112,500
Montreal, Canada, "	32,500
Am. Bap. Publication Soc., Philadelphia, Pa.	150,000
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State Prison, Connecticut	15,000
State Hospital for the Insane, Georgia	6,750
State Hospital for the Insane, Indiana	2,625
State Hospital for the Insane, Illinois	2,625
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Temperance Association, St. Louis, Mo.	5,250
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A. Gladwin, Essex		1,260
H. Trowbridge, New Haven		15,000
Wm. H. Macy, "		11,100
N. Benjamin, "		1,365
J. B. Peck, "		10,350
L. H. Hare, West Haven		750
Colfax and Holt, New London		1,000
Wm. H. Lord, Bridgeport		600
C. M. Minor, "		1,500
S. H. Gordon, Hartford		1,500
Mrs. J. C. Jackson, Hartford		1,500
Thos. S. Child, "		400
Chas. Mead, Danbury		2,250
W. B. Hubbard, Middletown		750
Mrs. E. Meech, Preston		1,500
Mrs. B. S. Calhoun, North Coventry		1,500
C. W. Post, Deep River		2,000
A. S. Page, Branford		3,688
H. Hammer, Middletown		4,800
J. P. Marquand, Southport		2,263
P. Tinklepaugh, Preston Hollow		1,950
E. Hyde, Green's Farms		1,500
Miss Berry, Milford		1,040
Geo. W. Shelton, Birmingham		6,750

Mrs. A. Parmelee, Westbrook -----	90	Mr. Campes, New York city -----	1,035
W. R. Palmer, " -----	17,640	M. W. Weld, " -----	4,200
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J. Perkins, " -----	1,500	M. Markle, " -----	345
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R. P. Buck, " -----	525	J. Murphy, " -----	984
Rev. J. West, " -----	2,325	J. Steiner, " -----	450
Rev. J. E. Ray, " -----	1,500	C. Sluyter, " -----	860
Mrs. Simpson, " -----	10,250	E. D. Prime, " -----	460
H. D. Latham, " -----	2,610	R. B. Ferguson, " -----	640
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J. H. Waterbury, " -----	1,950	Persons employed in Printing Department -	63,034
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Wm. H. Smith, " -----	7,673	Rev. M. Evarts, Sullivan Co. -----	5,360
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Matthew Zeigler, " -----	1,192	Rev. J. E. Maxwell, Bristol -----	1,500
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J. L. Nevins, " -----	1,928	Rev. W. J. R. Taylor, Schenectady -----	3,000
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Delivered to Members and Directors of	
the Society-----	6,610,335

The preceding condensed statement of the gratuitous issues of the year furnishes a record of useful expenditures equal in amount to more than one third of the entire amount of the donations of the year. The number of distinct grants has been 3,269, embracing, with the amount (6,610,335 pages,) delivered to members and directors for life, *more than sixty-five millions of pages*, of the pecuniary value, at 1,500 pages for a dollar, of about \$43,500, or about nine millions of pages more than in any previous year.

The publications thus bestowed have been circulated by land and sea in every clime. They have gone to the various missionary stations in the heathen world, to evangelical institutions and individuals in Europe, and to the British provinces and the West India islands, to the amount of nearly three millions of pages. By more than four hundred different ships, packets, and steamers, exclusive of our navy, more than a million and a half of pages of truth have been cast upon the waters in direct grants, and nearly a million pages more have been judiciously distributed through the agency of the Seamen's Friend Society and sea-

men's chaplains at various ports. More than a million of pages have been scattered by Bethel chaplains among boatmen on our lakes, canals, and rivers, and another million have been deposited in the libraries of literary institutions, for the religious instruction of youth. Half a million pages have been placed in hospitals, orphan and insane asylums, prisons, and other humane and criminal institutions. Nearly a million pages have been granted to more than one hundred mission and other destitute Sabbath-schools, including twenty Youth's Libraries of seventy volumes each. Almost five millions of pages have been committed to various benevolent Christians and ministers of the gospel and individual missionaries, for circulation in waste places, besides more than two millions of pages granted to domestic missionary boards and home missionaries of various denominations, including fifty-seven sets of the Pastor's Library of twenty-four volumes, to as many home missionaries.

But the gratuitous circulation by the hands of the colporteurs of the Society, book by book, family after family, may be regarded as one of the most effective of the methods by which the institution is reaching the masses with saving truth. Their time and thought are exclusively devoted to the dissemination of religious knowledge. They are expected to accompany their distributions with careful inquiry into the spiritual condition of the families they visit, and with words of personal exhortation or instruction, which may secure the reading and enhance the power of the printed message. In this way, nearly *forty millions of pages of publications* have been dispersed over our own and in the neighboring countries. May the Holy Spirit bless them all to the present and eternal good of the households where they are deposited!

The Committee solicit the consideration of the friends of the Society for this important branch of their labors. While guarding on the one hand against a profuse and wasteful bestowal of these charitable issues, and on the other against any thing like parsimony in dispensing eternal truth, it is obvious that wise economy and open-hearted benevolence united will make increasingly heavy drafts on the friends of the Society in these channels of gratuitous distribution.

RECEIPTS AND EXPENDITURES.

The receipts for the year ending April 1, in *donations*, including \$7,217 80 in legacies, have been \$116,406 41, being an advance on the previous year of \$6,508 65; receipts for sales \$226,343 50, being

\$25,623 17 more than for the preceding year. Total resources of the year, including \$109 02 in the treasury April 1, 1851, \$342,858 93.

The total expenditures for the year have been \$342,199 10, of which amount there has been paid for paper, printing, binding, engraving, revising, translating, preparing Family Christian Almanac, articles for the American Messenger, and copy-right, \$180,009 66; for printing and hydraulic presses, machinery, refitting and enlarging printing-office and bindery, \$15,991 33; for colportage, \$79,073 82; remitted to foreign and pagan lands, \$20,000. Balance in the treasury, \$659 83; leaving the Society under obligation for paper, to be paid within six months from April 1, \$45,487 05.

The *American Tract Society, Boston*, occupying Maine, New Hampshire, Vermont, and Massachusetts, in addition to the amount expended on their own field, have paid this Society \$9,811 27 in donations, and \$32,655 17 for publications. Total donations and legacies from the above-mentioned states, \$12,146 54.

The donations from *Rhode Island*, including \$148 17 from Bristol, \$110 10 from Newport, and \$2,449 19 from Providence, amount to \$2,902 16.

From *Connecticut*, the donations, including \$2,405 12 in legacies, amount to \$16,187 89, being an increase on the previous year. Of these donations Hartford has contributed \$2,223 55, New Haven \$1,545 62, New London \$707 57, Norwich \$543 95, Somers \$432, Bristol \$234 76, Brooklyn \$174, Bloomfield \$107 10, Colchester \$147 14, East Haddam \$106, East Hartford \$150 73, East Windsor \$110, Enfield \$232 89, Farmington \$280 50, Fair Haven \$165, Glastenbury \$175, Rockville \$148 98, Southport \$165, Stonington \$135, Stamford \$175, Waterbury \$255 44, West Killingly \$195, Winsted \$167 46.

The donations from *New York city*, including a legacy of \$250, and \$1,061 66 from the female Branch, amount to \$23,504 29, being an increase of \$9,760 36 over the previous year.

From the *state of New York*, exclusive of the city, the donations, including \$1,225 in legacies, amount to \$23,088 35. The donations received include from Albany \$611 25, Albion \$110, Astoria \$143, Ballston \$129, Bedford \$105 50, Binghamton \$117 13, Brockport \$107 37, Brooklyn \$3,588 23, Buffalo \$444, Canandaigua \$145, Cazenovia \$122 50, Flatbush \$253, Fulton \$126 75, Geneva \$180 49, Haverstraw \$112 62, Homer \$173, Hopewell \$135 75, Hudson \$209, Ithaca \$268 06, Jamaica \$215, Jewett \$173 11, Kinderhook \$126 52, Lockport \$455 20, Lyons \$152, Newburgh \$152, Ogden \$200, Oswego \$278 60, Palmyra \$211 65, Poughkeepsie \$329 91, Rochester \$1,686 71,

Schenectady \$123 60, Smithfield \$169 35, Springfield \$104 62, Syracuse \$149 50, Troy \$180, Utica \$602 36, Woodburn \$150, Yonkers \$140.

From *New Jersey*, the donations, including from Elizabethtown \$256 34, Freehold \$151 02, Morristown \$253 02, Newark \$843 99, New Brunswick \$206, Orange \$228 22, Perth Amboy \$511 25, Somerville, 1st church \$150, Trenton, \$100 06, and legacies \$1,022 14, amount to \$5,370 34, being \$2,692 57 in advance of the previous year.

From *Pennsylvania*, including from Alleghany City \$223 39, Philadelphia \$617 39, Pittsburg \$398 78, Reading \$134, York County Colporteur Association \$194, and \$100 in legacies, the donations have been \$4,103 50. From the state of *Delaware*, donations received \$130 32.

From *Maryland*, the donations, including \$645 from the Maryland Branch, amount to \$786. The Maryland Branch has also remitted \$3,412 19 for publications. From the *District of Columbia* the donations, including a legacy of \$50, have been \$212.

From *Virginia*, the donations, including from Alexandria \$430 75, Charlottesville \$319 67, Hampton \$103 50, Norfolk \$481 25, Portsmouth \$100 54, Richmond \$1,412, Wheeling \$271 25, Williamsburg \$114 62, Winchester \$154 50, and \$100 in legacies, amount to \$6,377 04, being an increase of more than \$1,500 over the previous year. From *North Carolina*, including a legacy of \$400, \$457 95. *South Carolina*, including \$428 from Charleston and \$173 54 in legacies, \$689 79. *Georgia*, including \$900 in legacies, \$1,418 42. *Alabama*, \$277 20. *Florida*, \$3 50.

From *Texas*, \$312. *Mississippi*, including legacy of \$100, \$582 85. *Louisiana*, \$320 45. *Tennessee*, including \$100 legacy, \$158 from Columbia, and \$218 from Nashville, \$1,649 25. *Kentucky*, \$148 03.

From *Ohio*, including \$146 in legacies, \$9,667 46, being an advance of \$1,296 12 over the previous year. The donations include from Bloomington \$100, Cincinnati \$3,811 31, Cleveland \$1,624 71, Columbus \$515, Granville \$129 15, Mount Pleasant \$116 12, Harmer \$150, Kinsman \$165 15, Ohio City \$105, Rootstown \$160, Warren \$114 29. *Indiana*, \$475 51. *Illinois*, \$2,506 22, including from Chicago \$280 37, Jacksonville \$259 05, Springfield \$225 80, being an increase of \$1,130 54 on the previous year. *Missouri*, including \$525 57 from St. Louis, \$753 97. *Michigan*, including \$100 from Adrian and a legacy of \$10, \$750 14. *Wisconsin*, \$247 39. *Iowa*, including \$131 98 from Burlington, and \$116 from Dubuque, \$822 75. *Minnesota*, \$2 50. *California*, \$125.

From *Newfoundland*, \$20. *Canada*, \$48 29. *Choctaw Nation*, \$20. *New Granada*, \$20. *South America*, \$57. *Sandwich Islands*, \$47 50. *England*, \$14 85. *India*, \$44 77.

The contributions "for the volume enterprise" during the year have been \$1,050, which, added to the previous receipts for the same object, make the total \$38,139 81. Stock in the Depository, \$130,591 63.

ADDITIONAL ROOM AND PRESSES.

The necessity of additional room for the Society's printing and binding rendered it desirable to remove the general depository to the store adjoining the Society's house, which was purchased three years since, as stated in the Twenty-fourth Annual Report, and to extend the printing-office by adding a story to that building for drying and pressing the sheets. The expense of adding that story and lighting the second and third stories from the Society's yard was \$2,143 83, which was charged to the building account. The debt now due on the Society's premises is \$52,000, and the cash on hand received for rents \$4,314 67. Balance, \$47,685 33.

It being also necessary to procure a new boiler for heating the building, a vault was excavated in the central yard, and both the boilers for heating and impelling the machinery were transferred from under the main building and the wing, and located together in that yard, for greater safety and that both might be under the care of one engineer, at an expense of \$2,812 97. Four new printing-presses and a new hydraulic press were also procured, costing \$8,499 25. Repairing and moving hydraulic presses, procuring an enlarged steam engine, shafting, and drying poles, heating the premises recently occupied, and other repairs, work, and materials, \$4,679 11; making a total of \$15,991 33, as in the Treasurer's report.

TRACT VISITATION AND AUXILIARIES.

Whatever prominence other departments may have assumed, it is gratifying to the Committee to know that there is no diminution of the extent and usefulness of the miscellaneous distribution of tracts, or of the systematic efforts in tract visitation. Thousands of faithful Christians avail themselves of the opportunities of doing good by the way-side, or in regular monthly visits to the abodes of poverty, in connection with the diffusion of religious knowledge on the printed page; and the blessing of God accompanies these toils to the laborers and the subjects of their labor.

Most of the large cities throughout the Union have more or less com-

plete organizations for tract visitation, employing missionaries and reaching a considerable portion of the destitute population. Other auxiliaries coöperate with the Society in other departments.

The NEW YORK CITY TRACT SOCIETY perseveres in its useful mission with a fixedness of purpose and a measure of concentrated zeal rarely observed in benevolent effort. The receipts of the year exceeded \$15,000. The report states that 70 years ago, when the population of the city was 23,000, there was a place of worship for every 1,353 persons; but now, when it is increased to half a million, we have not one for every 2,100 persons, leaving about 200,000 persons who are beyond the reach of the ordinary ministrations of the sanctuary.

During the last year 21 missionaries have been sustained, including 17 ward missionaries, one for seamen, one for resident Germans, and two for immigrants. Number of visitors, 1,178. During the year, 1,631,890 tracts, containing 6,392,491 pages, have been distributed, many of them in foreign languages; 1,565 Bibles, and 2,187 Testaments, have been supplied to the destitute on behalf of the New York Bible Society; 6,467 volumes have been lent from ward libraries; 1,914 children gathered into Sabbath, and 351 into public schools; 149 persons induced to attend Bible classes, and 1,647 to attend church; 1,026 temperance pledges obtained; 1,372 district prayer-meetings held; 42 backsliders reclaimed; 189 persons hopefully converted, and 130 converts united with evangelical churches.

During the last sixteen years of the Society's operations, 13,000,000 tracts, 20,700 Bibles, and 23,500 Testaments have been distributed; 40,000 children gathered into Sabbath, and 6,500 into public schools; 20,600 temperance pledges obtained, and \$172,300 expended.

The BROOKLYN TRACT SOCIETY has prosecuted similar labors with increasing efficiency. From the report it appears, that there were six missionaries and 450 visitors, who had distributed 241,767 tracts, 468 Bibles, and 1,062 Testaments; had gathered 539 scholars into the Sabbath-school, and 72 scholars into the public schools; had induced 430 persons to attend church, and 1,500 to take the temperance pledge; 13 backsliders were restored, and 49 were hopefully converted. During the year, the Society received and expended \$3,967 81.

The PHILADELPHIA TRACT SOCIETY has been prospered in its work. During the year, 45,000 families were visited monthly by 800 tract visitors, and 2,000,000 pages of tracts were distributed to them and among the shipping, prisons, charitable institutions, etc.; a debt of \$1,800 has been removed, and a tract depository established in the city. The receipts amounted to \$7,090 22.

The BETHLEHEM, PENN., AUXILIARY circulated the last year 96,232 pages in English and German, and 250 copies monthly of the American Messenger, English and German.

The NEW ORLEANS FEMALE TRACT SOCIETY has prosecuted its labors with considerable encouragement, having circulated 189,510 pages of tracts in hospitals, prisons, rail-cars, ships, steam-boats, markets, and private dwellings.

The CINCINNATI TRACT SOCIETY has the labors of a missionary, and effects a large circulation monthly, in various languages.

The CHICAGO TRACT SOCIETY continues its efficient efforts in that growing city.

The PACIFIC TRACT SOCIETY, at San Francisco, notwithstanding the derangement of its affairs by the great fire, continues its organization and labors. The great want is that of suitable colporteurs. But by the indefatigable exertions of its secretary, publications are widely circulated, and much good is done.

GENERAL AGENTS AND SUPERINTENDENTS OF COLPORTAGE.

The duties of general agents and superintendents of colportage are arduous and important, and have been discharged, for the most part, with great fidelity and acceptance. In some cases, the responsibilities of both stations are combined, but ordinarily they are distinct. The general agent occupies a considerable district—say one or more states—and is expected to visit the principal congregations of the various evangelical denominations, making public appeals and private solicitations for funds; exploring destitute districts; procuring, instructing, and encouraging colporteurs; and promoting the Society's interests and the interests of Christ's kingdom generally. The superintendent of colportage gives personal supervision to all the details of colporteur correspondence; recommends colporteurs and locates their several fields under the sanction of the Committee; forwards and accounts for all publications for colporteurs; and gives minute attention to this department in a prescribed district. This intermediate agency secures prompt attention to the business of each fellow-laborer, promotes economy, and increases the efficiency of the whole enterprise. Long experience is required in order to the proper discharge of such duties, and the fact that those sustaining this relation have been in the service of the Society an average of nearly

ten years, is a proof at once of their attachment to the work, and of the confidence of the Committee in their fidelity and usefulness.

The most that the limits of this document allow will be a brief survey of the fields occupied by the several general agents and superintendents, with occasional extracts of interest from their annual reports, and a statement of the tangible results of their labors.

The Rev. AMOS SAVAGE has completed the ninth year of his agency in *Connecticut*. The receipts from the state, in donations, amount to \$13,782, and are somewhat larger than in previous years. Rev. Mr. Savage recommends the permanent employment of four colporteurs in Connecticut, to supply the destitute, secure collections in the smaller churches which he cannot reach personally, and to furnish such a demonstration of the efficiency and usefulness of the system as will increase the sympathy for the larger districts of destitution in the newer states. "We also need," he writes, "laborers among the foreign emigrants, both Irish and German, who are becoming very numerous in our cities and manufacturing villages. Many of the friends and patrons of the Society are asking if we cannot do something more in our own state, and especially for the foreigners."

The Rev. F. Y. VAIL has labored incessantly during the year in the principal cities, east and west. The results of his efforts encourage increased attention to these centres of wealth and influence. He writes, "In securing subscriptions during the year to the amount of \$27,296, of which \$22,203 have been paid into the treasury, it has been my aim to accomplish the following objects: to elevate the standard of piety in the churches; to awaken a deeper and more general interest in our cause; to increase the benevolence of the community by the power of Christian example; to do good to those from whom the means of good were sought; to equalize the charities of the members of the congregations, instead of relying on the few who are always solicited; to reach liberal men who are not members of the church; and to identify the friends of the cause with the Society, so that they shall feel that it is *their* cause, the Tract House their house, and the colporteurs their colporteurs, to be sustained and prayed for and increased by *them*, till every dark corner of the land shall be visited by light and life.

"The Committee will be happy to hear from every part of my field the most unequivocal encouragement to press forward our work with increasing energy. There is a prevalent feeling among our generous friends that the urgent wants of the destitute and the loud calls of Providence require at least a thousand colporteurs as soon as practicable. Nor can I doubt, from what I have witnessed of the liberality of the

churches, that if the Society could announce that this number of good men and true were in the field, or were ready to enter it, the means would be forthcoming for their support. As the Society has always found the Christian community ready to sustain all the good men sent forth, may we not safely press forward at the bidding of God and his people, trusting in them for the means of accomplishing it?"

Rev. Mr. Vail urges the importance of developing the benevolent resources of our great cities, and states that from the members of some congregations in New York who had previously contributed little or nothing to the Society's treasury, he has received hundreds and even thousands of dollars the past year.

The Rev. N. W. GOERTNER, general agent in Western New York, has prosecuted his agency with much efficiency and acceptance to the churches and to the Society. In his report he says, "In submitting my annual report I am constrained, first of all, to thank God for the measure of health I have enjoyed, enabling me to labor constantly in his service; also for the grace of perseverance and zeal which has kept me from weariness in the arduous work he has placed in my hands, for the favor he has given me with pastors and churches, and the good measure of success with which he has crowned my humble efforts.

"By reference to my financial report herewith transmitted, you will find that the receipts during the year from my particular field of labor, are \$12,674 48. This is exclusive of the result of time and labor expended in the city of Richmond, Virginia, in the month of June last, but, includes the results of the temporary agencies of Rev. Messrs. Hickey and Stowe. It has been a year of constant toil, but of successful, and therefore pleasurable effort. I have everywhere been received and welcomed with the greatest kindness and cordiality by the pastors, and have generally been aided by them in the prosecution of my work as far as was practicable, and I wish here to record my gratitude to the brethren for the many expressions of kindness and tokens of their confidence and esteem. They have lightened my burdens and sought to make me forget my privations.

"There is a manifestly increased interest in the minds of many in reference to the work of evangelization as related to our Society, and the standard of contribution is proportionably higher. The receipts of the present year exceed the last considerably over \$2,000, and are more than double the sum received the first year of my agency. Nor do I regard the amount received any given year a just criterion by which to judge of the actual effect and result of that year's effort. My conviction is, that my last year's labor has secured and will ultimately bring a far

greater amount into the treasury than the specific sum actually received at the present time. My object and aim has been to cultivate the soil and scatter the good seed, to enlighten the mind, convince the understanding, and quicken and direct impressions of duty.

“My efforts have not been limited by the Sabbath, nor confined to pulpit appeals. I have never permitted myself to remain at home longer than to answer letters and make my reports to the treasurer. I have frequently made journeys for the purpose of a personal call upon individuals whom I hoped to interest in our good work, and though there has often been no immediate return, I am satisfied that in most cases the end will show a most profitable investment of time and labor. I am cognizant of the fact, that a much larger amount than that actually received has been secured to us by will, because of such personal interviews and private correspondence during the past year.

“I am convinced my field has been entirely too large for the most economical and wise expenditure of effort. If I could have multiplied myself by two, I could have accomplished twice as much. The American Tract Society, in its relation to the church and Christian public, differs from missionary and Bible societies; the former are kept before the mind by the monthly concert, and the latter by town and county auxiliaries. Even when the Tract Society has auxiliaries in the form of tract distributing societies and depositories, they frequently divert the mind from the far-reaching and world-wide influence of colportage and the volume enterprise. I am convinced, too, of the importance of permanency in an agency. I have learned that very many good persons judge of the object presented to their consideration much by their estimate of the individual who comes to them in its behalf.

“I am, too, more than ever convinced of the importance of great care in the selection of colporteurs, and the necessity of elevating the standard of their qualifications. They are living epistles, and read of all men in reference to our work; and according to the estimate of their efficiency will be the judgment of men concerning our labors generally, and their interest will be proportionably increased or diminished.”

For the sake of the more thorough and systematic cultivation of this great state, the Committee have requested Rev. Mr. Goertner to take the supervision of the collecting agencies, coöperating with the several agents in various parts of their fields, and occasionally visiting such places in other states as the Society's interests may require, under the direction of the Committee. It is hoped, also, that in connection with this arrangement, the colporteur enterprise may be more efficiently prosecuted among the 3,000,000 population of New York, with its wide-spread destitution.

The Rev. Yates Hickey and the Rev. A. M. Stowe will be associated with Rev. Mr. Goertner in Western New York, and Rev. C. Foote and Mr. S. Bayliss in Eastern New York.

The Rev. C. FOOTE has prosecuted his agency in Eastern New York during the entire year with a gratifying measure of success. Besides public presentations, he has visited about 1,400 families, raised upwards of \$2,000 in donations, and introduced the American Messenger into many congregations. Much of his time has been spent in churches not previously visited. The works on systematic beneficence have been widely circulated, and have had considerable influence in increasing the interest in all benevolent operations. In concluding his full and interesting report, he alludes to his field as containing many and wide-spread moral desolations. He writes, "There is error, and ignorance, and wretchedness. Multitudes are ready to perish. The work is hardly begun; and with all that can be done by present agencies, there is reason and fear that it is accumulating with fearful rapidity. I am more and more persuaded that God has raised up this blessed institution in his infinite goodness, to meet a real, pressing want, and that it cannot, with any safety to the souls of men or to our country's cause, be dispensed with. From the beginning to the present moment, it bears the most decided marks of his approval. Can we doubt that he will continue to lead it forward until the earth shall be filled with the saving knowledge of his name?"

Mr. SAMUEL BAYLISS reports the eighth year of his agency, and the second year of his labors in raising funds in the fifteen counties lying east and north of Oneida county, New York. "I have aimed," he writes, "to reach almost every minister and every benevolent individual on my field; and have travelled more than five thousand miles. I have delivered about two hundred public addresses, including forty sabbath-school and temperance speeches; have obtained over 300 subscribers for the Messenger and Child's Paper, and have distributed more than 1,500 copies of 'Home Evangelization,' essays on benevolence and other documents, in as many families. The amount of contributions in my field has been nearly \$2,500, an advance of about \$300 on last year.

"My aim has been to promote the spiritual good of all the people, and to encourage a spirit of enlarged benevolence in every good cause. The ministers of the gospel have been my warmest friends and best advisers. I have been frequently urged to assist them in revivals of religion; and God has permitted me to witness the outpouring of the Spirit in many places. I am more and more impressed with the necessity of the colporteur work, as a means of reaching the destitute masses in my field, and throughout the country. May God speed that enterprise."

The Rev. C. EVANS has continued his labors, chiefly among the Baptist churches of *New Jersey*, Long Island, and the city of New York. He alludes to the lack of system as a principal obstacle to his success, and writes, "I have to acknowledge the greatest possible kindness from the ministers and other brethren of all denominations. In every place I have experienced the most cordial hospitality, and have enjoyed much delightful Christian intercourse. Unfeigned sympathy in the objects of the Society has been expressed by all. The churches generally are awaking to the importance of the colporteur enterprise. It is a hopeful indication that the Society's essays on systematic benevolence are so highly esteemed. They are almost everywhere to be seen, and the tract on this subject has been ordered by nearly every church to which I have introduced it for general distribution. The 'Messenger' is widely circulated, and the teachers of some common schools are interesting themselves in the circulation of the Child's Paper. The children must all have it."

The Rev. R. WEISER has prosecuted his laborious agency in *Eastern and Central Pennsylvania* another year. He writes, "I have travelled about 3,000 miles in 20 counties, preached 174 English and 35 German sermons, addressed 40 Sabbath-schools, and delivered 13 temperance addresses. These services were performed in about 90 churches. During the year, 17 colporteurs have been brought into the work on my field, including students. Some impression has been made on the German mind, some souls have been enlightened, and some hearts expanded. The pastors of the German churches are increasingly favorable to the Society's operations, and I have free access to the Lutheran, German Reformed, United Brethren's, and Moravian churches in this state. I have introduced the German and English Messengers into more than 2,000 families, and distributed more than 100,000 pages of German and English tracts, and a large number of books; collected in donations, \$1,355 93."

The Rev. S. T. WELLS gives an interesting sketch of his labors for another year in *Western Pennsylvania*. He writes, "Though I think I have not shrunk from any duty, and though an unusual number of conversions have occurred in connection with my labors, still, so little has been accomplished, compared with the great necessities everywhere manifest, that I feel more like desponding than rejoicing.

"Our circulation continues gradually to increase. There are facts of exceeding interest which show that *the supply of publications is increasing the demand* not only for the Society's books, but for all kinds of religious books. During the third quarter of the year, when the people have more ready means than at other seasons, the circulation exceeded by \$2,000 that of the corresponding quarter of last year, though with four

less colporteurs. Last year Mr. B—— circulated \$1,100 worth of publications in C—— county. There was no bookstore in the principal town at that time. After the colporteur left, the gentleman where he deposited his books received so many calls, that he was induced to fill a part of his store with books; and since then, another bookstore has been opened in the same place—both apparently owing to the demand created by the visit of the colporteur. Other book-merchants here bear testimony to the fact that the supply increases the demand.

“Rev. Dr. S——, professor in —— college, states that some years since he introduced 60 sets of Scott’s Commentary among the people of his pastoral charge; that since then very many of the books of the Tract Society and other publishing institutions have been circulated there; and that he has received as many as 150 applications for lists of books from the people of that neighborhood, who wished still further to increase their libraries, and wanted his advice in these intended purchases.

“The truth is, the more good books the people have, the more they want. Take another illustration. A student colporteur visited a district and effected sales to the amount of about \$30 per month. Two years afterwards a colporteur of the “Board of Publication” visited the same district, and his sales were said to be about \$70 per month. After another two years, another student effected sales of Tract Society’s books amounting to \$190 per month in the same neighborhood. When we find a family that has no book, we generally have to grant one: at the next visit they will usually buy one; and at the next a number, and so on increasing their purchases as a thirst for knowledge and habits of reading increase. The average amount of sales to each family visited a few years ago was twenty-one cents—now it is thirty-one. Very few of the families have been visited oftener than a second or third time in nine years, while many have not been reached at all. Our work, therefore, has but just commenced.

“A colporteur has been employed during the season of navigation for our thoroughfares, and has sold an average of about \$5 worth of publications daily on steamboats. Similar labors at various places on our western rivers, and at northern and eastern ports, combined with other influences, have lessened the amount of Sabbath travelling. The station-agent on the principal railroad in this state, an elder of the church, informed me that five years ago the *Sabbath* trains from Philadelphia were the heavy trains, while now they have very few through passengers. A recent Sabbath train had but one through passenger! A steam-boat captain on the Monongahela recently told me that the Sabbath business had so fallen off, that every trip on that day was a pecuniary loss, besides the

loss of rest ; and that there was a universal desire to have the traffic on God's day cease on that river. Very many of the Pennsylvania canal-boats have rested on the Sabbath for several years ; and now the locks on this canal are all to be closed on the Lord's day, with very little opposition to the measure.

"The sum of the contributions from this field during the year has been \$2,189. The total circulation has amounted to \$21,055. The whole amount of donations for five years has been \$10,709, while the gratuitous circulation of books and tracts in destitute families has amounted to \$11,119, or several hundred dollars more than the donations—leaving the entire expenses of colportage, other than grants, to be drawn from the treasury of the Society.

"The American Messenger reaches between 5,000 and 6,000 families monthly in this field ; and The Child's Paper seems to be highly prized.

"We are assured that the truth of God brought into contact with the minds of the people, will bring forth the fruits of righteousness ; and we also know that the works of Baxter, Bunyan, Owen, Flavel, and Doddridge contain God's truth—much of it sermons actually preached by once living, spiritual ministers. We therefore know that the works of these men will do good, with the blessing of the Spirit, wherever they go. His word "shall not return unto Him void."

Mr. H. N. THISSELL, the faithful superintendent of colportage in Western Pennsylvania and Eastern Ohio, gives additional particulars of much interest as to the efficiency and success of the work in his field. The detailed results of labors in visiting 61,627 families, and the circulation of publications to the amount of \$21,055—an increase of \$5,124 on the previous year—will be recorded in another part of this Report. "This amount," he writes, "might have been increased, had efforts been made to reach those places only where large sales could have been effected ; but with the conviction that the country should be visited consecutively, that all the *needy* may be found and supplied, the request has been repeatedly made, and I believe uniformly complied with, to seek the most destitute regions. We have endeavored to reach the nooks and corners hitherto unvisited. Miners, lumber-men, and river-men have been looked after, and we hope to be able to reach them more frequently and thoroughly."

"The German emigrants have been cared for ; numerous grants have been made to travellers on steam-boats, rail-cars, canal-boats, to persons visiting the poor in the outskirts of the city, to pastors in the country, and to destitute Sabbath-schools."

Mr. Thissell urges the employment of a few more permanent colpor-

teurs for the German and English population in Western Pennsylvania, Eastern Ohio, and Northern Virginia, still leaving room for the employment of students for their vacations, and closes his report with an expression of grief that there should be any needless obstacles in the way of a work so manifestly demanded by Providence, and so obviously blessed by the Spirit of God.

The Rev. S. GUTEAU has continued his labors as general agent of this Society, and secretary of the Baltimore Branch, which is second only to the American Tract Society, Boston, in the efficiency of its coöperation.

Mr. JONATHAN CROSS has continued his joint labors as superintendent of colportage and general agent in *Virginia*, with much efficiency and acceptance. Rev. Messrs. Hargrave and Price have rendered some assistance in visiting parts of the state not conveniently reached by Mr. Cross, while occupying a part of the time in the circulation of publications. The amount of donations realized from the state has been \$6,346. The report of the progress of colportage will be found in another part of this document. The marked characteristic of the year has been the progress in reaching the destitute population, and the manifest blessing of God on the labors of colporteurs and the publications they have put in the hands of the people.

The Rev. HENRY SAFFORD, superintendent of colportage in *Georgia*, has continued his labors through the year. The details are recorded elsewhere. Portions of two counties in North Carolina, two districts of South Carolina, and forty counties in Northern and Middle Georgia have been traversed by his associates. Principal reference has been had to the more destitute portion of the population; and Rev. Mr. Safford proposes to give special attention the ensuing year to the "piney woods" region—a vast moral desolation heretofore but imperfectly reached. He speaks of incipient measures for supplying rail-cars with tracts by placing *card-racks* in each car, to be supplied from time to time by associations at the terminus of the roads. "It is hoped," he says, "that, by the blessing of God, this will prove a means of banishing, partially at least, the vile trash with which the cars are often flooded."

Rev. Mr. Safford encloses copies of resolutions by the Synods of the Presbyterian church of Georgia and Florida, and of East Tennessee, cordially approving the Society's plan of operations, and commending them to their churches.

The Rev. J. U. Parsons has performed a brief agency in Georgia and Alabama, the results of which have not been fully reported.

The Rev. ALEXANDER M'GLASHAN has continued in the service of the Society, in connection with Bethel operations at Mobile, *Alabama*.

He reports nine colporteurs in connection with his agency, who have visited portions of 16 counties, and speaks of the progress of Sabbath-schools, temperance, and efforts for seamen. The particulars of these labors will be found on another page.

The Rev. DANA GOODSSELL, general agent for *Mississippi, Louisiana, and Texas*, commenced his labors in the autumn. He proceeded immediately to Texas, and has communicated much valuable information respecting the rapid growth, the spiritual necessities, and the prospective importance of that new state. He urges the more thorough application of the Society's enterprises there, both among the native and foreign population. Besides the general increase of laborers in Louisiana, he presses the importance of attention to the spiritual wants of the 30,000 sailors who annually visit New Orleans, and an equal number of boatmen and others who throng the levee of that great commercial city. Rev. Mr. M'Glashan, after surveying the wants of his field, writes, "Notwithstanding all the discouragements, I have not lost for a moment my confidence in the system of the Society's operations. The nature of its publications and the colporteur agency united, constitute a plan of broad, practical, immediate interest, commended for its economy, directness, and efficiency; and I could beg that the Committee will prosecute it with redoubled vigor. In reference to the Messenger, Child's Paper, Comment, bound volumes, and the tract and colporteur system, I would say, brethren, *go on.*"

Mr. HEMAN PACKARD, superintendent of colportage in *Louisiana, Texas, and Mexico*, gives an encouraging report of the operations among the French, Spanish, Portuguese, and Italian population, who are nearly all Papists, as well as among the German and English population in his field. Amidst many and formidable obstacles, the kingdom of God seems to be advancing, and the scales of error and superstition are falling from many eyes. The principal source of discouragement is the difficulty in finding competent laborers in adequate numbers. "For our entire French population of perhaps 100,000, in New Orleans and scattered over the rivers and bayous for perhaps a thousand miles," writes Mr. Packard, "we have only one evangelical preacher, and a single colporteur. There is also a large remnant of Spanish population, and a considerable population of Portuguese and Italians and other Europeans, for whom we have no expectation of providing the living ministry. Yet the way of life may be made known to all these classes by means of colportage. Truly, 'the harvest is great, but the laborers are few.' O Lord, send forth laborers into this harvest—holy, devoted laborers, who shall, by thy grace, gather much fruit unto eternal life."

The Rev. SHEPHARD WELLS, general agent in *Tennessee*, has prosecuted his labors during the year.

Mr. SEELY WOOD, superintendent of colportage in *Ohio, Indiana, Kentucky, Tennessee, Mississippi, and Arkansas*, reports a gratifying measure of prosperity in his important field.

The Rev. C. EDDY, general agent, has continued his labors another year in *Northern Ohio*. He reports "ninety-two sermons preached to eighty-two congregations, from all of which funds have been obtained, in the aggregate larger than in any previous year." "My opinion of agencies," he writes, "has ever been, that the best is that which produces a regular and continued increase of instruction in the churches, and an increase of the amount of contributions, in such a manner as to aid all other agencies for good objects. From this field your treasury received, in 1845, \$339; in 1846, \$737; in 1847, \$830; in 1848, \$1,268; in 1849, \$2,366; in 1850, \$2,675; in 1851, \$3,895. A part of the increase in the last ten years is to be attributed to the influence of the colporteur convention at Cleveland." Rev. Mr. Eddy then enters into an interesting discussion of the comparative advantages of congregational efforts, and collections by private solicitations. Different systems will be adopted by different agents, according to the circumstances of the fields and the peculiar characteristics of the laborers. The best system will only prove successful when prosecuted with diligence, prudence, and humility, and when owned and blessed of God.

The Rev. CHARLES PEABODY, general agent and superintendent of colportage for *Illinois, Missouri, and Iowa*, has prosecuted his work with much vigor and success.

The Rev. GLEN WOOD has been associated in the general agency with the Rev. Mr. Peabody, in *Illinois and Iowa*, and has accomplished a highly successful year's labor. He reports 4,378 miles traversed, chiefly by public conveyances; the number of churches and congregations addressed, 111; number of sermons and addresses delivered, 212; amount received for publications \$84, and \$17 80 granted; and the total receipts of donations, \$2,635—double the amount of the previous year.

He writes, "We ought to have at least six more colporteurs in Iowa. In the whole valley of the Des Moines, with a population of 78,000 at the time of the census—now probably more than 100,000—we have none except German. There never was so much need of laborers, whole-souled, devoted, energetic, persevering men, as now. The amount of work increases with the increase of population. The growth of population in the old counties is greater than the additions to the churches, so that the necessity of laborers there is not diminished, while the rapid

settlement of new counties adds so much to the field for colportage, and this is generally true in the West. There is no rest in this war of righteousness."

The Rev. ALEXANDER MONTGOMERY, general agent for *Wisconsin, Northern Illinois, and Michigan*, has continued his labors during the year.

The Committee regret that competent general agents for Southern Ohio, Kentucky, and Indiana, have not been found to fill the vacancies in those states. Some other fields have been but imperfectly cultivated. With the rapid growth of population, the increase of wealth, and the necessity for additional colporteurs, it may be doubted whether a much larger number of general agents might not be profitably employed; and whether the churches friendly to the Society should not be generally visited. Until this is done, the beloved pastors of churches must be depended on to present the Society's claims to their people, and secure their benefactions. Even small contributions from the thousands of churches willing to coöperate with the institution, would enable it to extend its labors in some degree proportioned to the wants of the country and the world.

The large cities also demand increased effort for the development of the benevolent resources there concentrated. Vast wealth lies dormant in the hands of the professed stewards of God, or is employed in the business of the world, or expended in extravagant living, which, with suitable agencies, might be elicited for the promotion of Christ's kingdom. The inculcation of scriptural views of stewardship, and the consecration of a portion of the accumulations of commerce to charitable uses, would confer a double blessing. And it is worthy of consideration whether a large increase of effort in this direction might not be productive of useful and far-reaching results.

COLPORTAGE FOR 1851-52.

From the accompanying tabular statements it appears that 473 regular colporteurs, and 170 students for their vacations—making the whole number 643—have been engaged in the service of the Society during the whole or a part of the year. Besides this number, 10 colporteurs have failed to report, and 73 colporteurs have been recently commissioned, 40 of whom commenced their labors subsequent to April 1. The whole number in commission April 1, including seven colporteurs of the American Tract Society, Boston, and nine of the Baltimore Branch, was 402.

The apportionment of colporteurs included in the tables, has been as follows: Maine, New Hampshire, Massachusetts, East Vermont, and Canada East, (American Tract Society, Boston,) 20; West Vermont, 4; Rhode Island, 2; Connecticut, 7; New York, 87; New Jersey, 8; Pennsylvania, 86; Delaware, 3; Maryland, 17; District of Columbia, 1; Virginia, 70; North Carolina, 5; South Carolina, 4; Georgia, 22; Alabama, 10; Florida, 2; Louisiana, 8; Texas, 8; Mississippi, 7; Arkansas, 1; Tennessee, 24; Kentucky, 24; Ohio, 82; Michigan, 14; Indiana, 33; Illinois, 40; Missouri, 23; Iowa, 7; Wisconsin, 12; Canada, 11; Mexico, 1: total, 643.

The amount of time employed in actual service during the year has been equal to the labors of one man for more than 264 years. It has been lessened somewhat by the great severity of the winter and the difficulties of travelling in many portions of the country. The statistics of colportage by the American Tract Society, Boston, are included above.

From the statistical tables it will appear that the whole number of families visited during the year has been 552,538, or 47,116 more than the previous year. An intimate knowledge of the fields thus traversed, and of the difficulties of reaching a scattered population, would demonstrate the benevolence and self-denial of such toils.

It will be observed that the colporteur fields are defined by geographical boundaries, and embrace portions of nearly all the states and territories. Republican as our civil institutions, and catholic as our common Christianity, Colportage seeks to bless all the people, whatever may be their ecclesiastical affinities or sectional prejudices. It is only thus that

there can be any certainty that "every creature" will have the offer of salvation, or that the poor and destitute can be effectually and profitably reached.

Nor have these visits been made for purposes of mere business. The errand has been one of obvious, unmistakable charity. The annexed tabular view of the statistics of colportage for the year shows an aggregate of 257,967 families, embracing nearly 1,300,000 souls, with whom the colporteurs have held *personal religious conversation*, or with whom they have bowed in prayer. To many others, brief words of warning or encouragement have doubtless been addressed, and spiritual impressions have been made in many families not included in this record, while explaining the nature of the colporteur's mission, and the contents of the publications he bears. Of course, there cannot but be a great diversity of gifts, and unequal skill and fidelity in the exercise of them in a duty of this kind, just as there is great inequality in the proportion and acceptableness of pastoral labor among the ministers of Christ. But who can measure the influence of these hundreds of thousands of direct, personal messages of salvation, many of them in the hearing of those who were never before addressed immediately on the subject of the soul's eternal well-being, many sheltering themselves under refuges of lies, many burdened with sorrow, many "strangers in a strange land," poor and friendless? Who, that knows the power of Christian kindness, would undervalue the "truth in love" thus imparted, even though deprived of some of the advantages which more polished rhetoric might give to the message? It is, after all, the truth that subdues and saves, by the Spirit's blessing; and it may be often, with rude and untutored minds, that the very simplicity and directness of the manner in which it is communicated may add to its impressiveness.

It should be understood that the religious conversation and personal instruction attempted by the colporteurs, are regarded as but an obvious Christian duty, irrespective of their official responsibilities. The peculiar province of a publishing institution must be the diffusion of printed truth. But in selecting the agencies for the accomplishment of that object, it is believed to be the course of wisdom and benevolence to send forth men who, in connection with and as an aid to the work of distribution, will, *as Christians*, be faithful to the souls of their fellow-men, and on all suitable occasions proclaim the unsearchable riches of Christ in their hearing. It is as *Christians* then, more than as *colporteurs*, that this incidental but most useful labor is performed: instead of official sanction or requisition, our brethren, out of love to souls, and in obedience to the divine command, seek to "turn many to righteousness."

All the followers of Christ are under the same responsibility as colporteurs, in their several spheres of influence, to warn and invite the impenitent, and seek out the destitute ; and colportage becomes an incentive to the universal discharge of an obvious and neglected duty.

It will be seen that the *number of volumes sold* has been only equal to an average of a single book to each family visited. Attractive and excellent as the publications are, and desirous as multitudes may be to possess them, poverty is the very common plea for not purchasing them. At certain seasons of the year, and in some portions of the country at all seasons, the mass of the people have scarcely the means of procuring the necessaries of life. There is no alternative but to grant publications or leave the families unfurnished with the means of grace. Others are indifferent or opposed to the gospel, and it is only by urgency that they will procure or accept a life-giving volume. The principle is a settled one, that it is better for a family to pay for a religious book than to receive it as a gratuity. It is more surely read, and generally more highly prized, while the money paid for it serves to reproduce a similar volume to be placed in other hands, and to bless other souls. No mercenary motive can enter into the transaction, inasmuch as all concerned in producing and distributing the volumes can have no pecuniary interest in their circulation, and the principle of the institution contemplates no increase to its treasury from the total sales.

It is gratifying to know from the general statistics of the book trade, and the reports of other publishing institutions, as well as from numerous facts like those recorded in this document—see the report of Rev. S. T. Wells and others—that the direct tendency of the circulation of books by colporteurs is to increase the demand for publications of a similar character. It multiplies readers, corrects vitiated tastes and habits, and helps to expel a corrupt literature ; awakens attention to eternal things, and in other ways fosters a desire for evangelical instruction. Merchants, booksellers, publishers, and boards of publication thus share in the benefits of a pioneer movement by a catholic agency, going to all and seeking to do good to all. And every occasion for rivalry or jealousy vanishes before the fact, that all that each may do in spreading religious knowledge will but help and prepare the way for the other ; while with the utmost that all can accomplish in a country so vast and destitute, generations will pass away before the masses of the people, or even of the professed disciples of Christ, will be furnished with an adequate supply of religious reading for themselves or their children.

The number of *volumes granted* by colporteurs to destitute families,

has been greater than during any preceding year. Estimated to average six volumes for a dollar, the number of books thus distributed has been about 137,115. No particular record is made of the distribution of tracts, except that the pecuniary value is included in the gross item of grants; but they have fallen like snow-flakes over the land. It is one of the most delicate and difficult of the duties of the colporteur, to discriminate as to the occasions for the gratuitous distribution of books, and the wise adaptation of the publications to the character and condition of the recipients. Selfishness and avarice may prompt the head of a family to solicit as a charity what he is abundantly able to pay for. Such applications must be resisted. Sometimes a family remote from Christian privileges and in good temporal circumstances may be deprived of all present means for the purchase of a volume. Shall it be left to the uncertainty of another colporteur's visit, or shall their immediate spiritual wants be met? An avowed opposer of the gospel refuses to purchase a book, and will give no assurance that if one is granted he will preserve and read it: does faith and charity demand that a suitable book be given for the possible benefit of the caviller and his family? Hundreds of such questions complicate the duty of the colporteur, and lead him to inquire of God. It has been repeatedly the case that conscientious colporteurs have resolved these questions by *themselves* paying for the books they have given away, so as to leave no question whether the principles of the Society were invaded. And as a general fact, it is believed that the charities of the churches, in this behalf, have been dispensed discreetly, and so as to be productive of great spiritual benefit to the poor and the erring. Perhaps it would be the truest economy of benevolence to encourage a more free distribution gratuitously, especially to poor ministers with inadequate libraries, to destitute families deprived of access to sanctuary privileges, and to Roman-catholics and other errorists, who are almost solely dependent on some such source for all the knowledge they are likely to gain of a spiritual religion.

The columns in the statistical tables, which present a view of the *spiritual destitution* of a large portion of the country, will be examined with painful interest. They furnish the clearest demonstration of the necessity of colportage, and the most powerful incentives to the speedy extension of the system to every portion of the land. They also show, beyond all question, that the colporteurs of this Society, while seeking to reach the whole population of their several fields, are chiefly devoted to the unevangelized classes, and are thus carrying out the great object of their mission, and meeting the expectations and desires of the institution and its patrons. It would be far from a useless enterprise if colportage

merely furnished poor pastors with the ablest practical treatises extant, and placed in the hands of the members of the church, of every name, the richest means of edification and personal usefulness. And much of this needed work is done incidentally, and will continue to be done, by divine help; but the main work of the colporteur has uniformly been among the neglecters of the sanctuary, the profane and irreligious, the errorist and the sceptic, the destitute and the perishing. If a city, county, or district exists in all our land without such a population intermingled with the virtuous and the pious, we know not where it is. And if such families and individuals can be singled out, except by omniscience, without general inquiry from house to house, we know not how. The same tenement will sometimes contain the extremes of orthodoxy and error, of piety and impiety; the same neighborhood will be composed of elements the most opposite and conflicting; hence it is, that there is an imperative demand for a gospel agency that can approach all without prejudice, finding a brother in every disciple of Jesus, and commending Christ crucified to all others, as the poor man's richest friend, and the sinner's only hope.

It is in such a light that the accompanying record of the year's toil is regarded with deep interest. Leaving out of view the tens of thousands of families who visit the house of God but once a month, or even less frequently, it appears that 88,677 families, embracing nearly 450,000 souls, who habitually absent themselves from the evangelical sanctuary, have been sought out at their homes, directed to the place of worship, and pointed to the Lamb of God. If we add the statistics of three preceding years, we have a total of 1,560,000 souls reached by the colporteurs of this Society, who were unaccustomed to enter the places of religious worship, numerous as they are, and able as is the ministry of our various churches. Would it not be a wise expenditure of charitable funds, if this were the only relation, and these were the sole results of colporteur efforts? Let those who place the highest value on the sanctuary and the ministry furnish the answer.

Another class of facts in the tabular statement will render still more obvious the necessity and utility of the Society's labors. The number of *families destitute of all religious books except the Bible*, is reported to have been 62,442, and 38,354 were without the Bible. This statement is rendered the more impressive when it is remembered that many of the fields have been traversed a second and third time, and that the possession of a *single* religious book excludes the family owning it from this record of destitution. Thus hundreds of thousands of families may be, and are destitute of any adequate means of grace in this form, with no report of their wants.

Sometimes this lack of wholesome reading matter arises from isolation and distance from bookstores, often from poverty, most frequently, perhaps, from ignorance of the value of printed truth, or indifference or opposition to the gospel. Whatever may be the cause, the fact is undeniable, that there is a wide-spread famine of the word. The masses of the people, young and old, do not enjoy the blessings of a sanctified literature, and without systematic and wearisome effort and a liberal charity, even in the age of cheap printing, millions of immortal souls will go to the judgment unblessed by the spiritual writings of the great and the good of our own and other times. And while we hail with gratitude all coöperation in a work "too heavy for us," the Committee would redouble their diligence in the diffusion of saving religious knowledge among the poor, the benighted, and the erring in all our borders.

It will be seen that the *Roman-catholic population* have shared in the efforts and sympathies of the Committee and their fellow-laborers. As in past years, a portion of the colporteurs have given almost exclusive attention to the Irish, German, French, and Spanish papists, while all of them have sought to instruct and save the adherents of Rome, as they have come in contact with them on their several fields of labor. The number of Roman-catholic families reported as thus reached during the year, has been 51,462. So far as possible, controversy has been avoided in these interviews, and the demonstration of a superior faith has been afforded in the spirit of kindness and charity manifested by those who have sought their salvation. The increased readiness, especially of the German papists, to read the Society's books and the holy Scriptures, and to converse on spiritual themes, as well as the numerous instances of hopeful conversion, are indications that these labors are not in vain in the Lord, and encourage more general and vigorous efforts in behalf of the vast numbers of our fellow-citizens who are oppressed by this monstrous and antichristian superstition. Centuries of polemical controversy have left Romanism unweakened in its errors, and its millions of adherents with substantially undiminished ranks: is it not time to test more fully the power of Christian charity and Christ-like compassion?

It will be observed, that of the whole number of colporteurs in the service, 104 have been employed among *the foreign emigrant population*, Protestant and papal. Much the largest portion have been devoted to the Germans, while the Irish, French, Welsh, Spanish, Norwegian, Danish, and Dutch population have severally been to some extent cared for. The Committee regard this expanding field as increasingly important and hopeful. The numbers and character of the emigrant classes;

their imminent exposure to evil influences on reaching our shores; the liability of untold mischiefs to our civil and religious interests from these swarms of settlers, with strange tongues and customs and religions; and, above all, their wretched spiritual condition—without a Sabbath, or an evangelical ministry, or a religious literature—perhaps the majority of them under the power of a corrupt priesthood—all awaken the profoundest anxiety and sympathy. Indeed, we know of no problem more pressing or more difficult of solution, than that relating to the reciprocal influence of European emigration and American evangelization; and there is perhaps no theatre of philanthropic and Christian effort comparable to that afforded by the perhaps five millions of foreigners in the midst of a free, Christian people. This problem demands instant solution; this theatre requires immediate activity. Delay but complicates the one, and enlarges the other. If the magnitude of the interest staggers the boldest faith now, how shall we compass the difficulties and meet the responsibilities of successive decades of years, with doubled numbers and redoubled embarrassments, in the work of evangelization?

Impelled by such considerations, the Committee have given employment to every well-qualified applicant for a colporteur's commission, and have sought out candidates for this service. They have also recently sent forth a German general agent to visit the German churches at the West, and, while arousing a benevolent spirit among them, to add to the number of colporteurs for that population. Perhaps the ability and fidelity of the Society's band of German colporteurs is not equalled, certainly not excelled, by any other class of their fellow-laborers; and the success of their labors, under the blessing of God, even among their Roman-catholic countrymen, has been highly encouraging. The excellent series of about fifty books and one hundred and fifty tracts in the German tongue, to say nothing of the able periodical—*Amerikanischer Botschafter*—enables the Society's colporteurs to act powerfully on the mind of this vast and interesting class of our fellow-citizens. The imported errors of every grade, from the boldest atheism to the most rigid superstition, are thus met; and the restless mind, for the first time free from the restraints of civil or spiritual despotism, is guided and moulded into the type of our evangelical Christianity.

Besides attempting more adequately to reach and bless the arriving emigrants, and those *en route* to their new homes, the Committee have sought to occupy more effectively the cities, and principal centres of the European population. Thus, while the agricultural districts teeming with this population have not been overlooked, it will be seen that a large portion of the colporteurs for the German, Irish, French, and other emi-

grant classes have been located at New York, Buffalo, Cleveland, Detroit, Milwaukee, Chicago, St. Louis, New Orleans, Cincinnati, Pittsburgh, Philadelphia, etc. At some of these points, the colporteurs divide their time between the resident population and the emigrants on the steamboats and railroads. One incidental benefit of such a provision for these strangers in a strange land, is seen in the fact that there is increasing security from the wrongs and robberies of former years. Emigrants thus often find a friend on whose counsel they can rely; and the harpies who made a traffic of unsuspecting confidence, are baffled of their victims. A regard for their civil rights and temporal wants prepares the way for spiritual impressions. Thus, increasingly, will our new settlers come to cherish kindly and grateful feelings towards their adopted country; and associate with their first impressions of America, the memories of Christian kindness, and of a generous-hearted, catholic-spirited, soul-saving religion.

The Committee have the deep conviction that more extended effort should be speedily made in this and every other department of benevolent effort for the emigrant population. Every motive of benevolence and patriotism prompts to it. And all past experience shows that the friends and patrons of the Society stand ready to second and sustain the efforts in this direction, on any reasonable scale of expansion; while the marked tokens of the divine favor attending every step of progress, stimulate to renewed endeavors for the moral elevation and eternal well-being of those dying millions cast upon our charities.

The operations in *thoroughfares* have been continued, though with less efficiency than the Committee could have wished. At various ports on the lakes and rivers, as at Buffalo, Cleveland, Chicago, St. Louis, New Orleans, Memphis, Louisville, Cincinnati, and Pittsburgh, the steamboats have been regularly visited, and the passengers, crews, and emigrants have been supplied, by sale or gift, with religious reading. With suitable attention to this department of labor, nearly all our principal thoroughfares might be occupied, to the exclusion of much evil, and with the certainty of great good to the throngs of travellers and their families.

It will be observed that the colporteurs have attended or addressed *public or prayer meetings* to the number of 13,199 during the year. Many of these have been the stated meetings of the several congregations in their fields of labor, when they have been invited by the pastor or missionary to explain the object of their mission. Others have been the regular services of the sanctuary, when those of the colporteurs who were ministers of the gospel have preached in behalf of the Society, and unfolded the principles of the colporteur enterprise, and its relations

to the destitute classes. Still others have been neighborhood meetings, remote from the church and the pastor, gathered for the spiritual benefit of the poor and the ignorant. Some of them have been composed of converts from Rome, or of inquirers after truth, for the study of the Scriptures and prayer for the guidance of the Spirit. In repeated instances, colporteurs have been solicited to aid pastors, wearied with labor, in attending meetings or visiting families, in seasons of refreshing from the presence of the Lord ; and letters of grateful acknowledgments for such aid from these pastors, are not infrequent in the Society's correspondence ; while none of them complain of imprudence, or of any invasion of the prerogatives of the sacred office. The instructions of the Committee are so explicit on this point, the principles of the Society are so well known, and the supervision so watchful and constant, that, with a charitable interpretation of human motive and action, it is believed no serious injury to any good interest, and much positive good to Christ's kingdom, may be anticipated from the continuance and increase of this feature of colportage.

The value of the Society's *periodicals* as an aid to the colporteur in supplying the destitution of religious instruction, is more and more apparent. The number of even pious families who are yet unblessed with a religious newspaper, is immense ; and in thousands of instances, a single professor of religion in a family of unconverted persons can procure a cheap paper for personal use, and for the spiritual benefit of the household, where, at first, a costly weekly would be rejected. The American Messenger meets this want, undermines prejudice against benevolent operations, furnishes saving instruction for the various members of the family, and makes fast friends for the future colporteur and the Society that sends him forth. The Botschafter, too, with its monthly visits to German homes and neighborhoods, serves to infuse an evangelical leaven into communities scarcely otherwise blessed with spiritual influences. They both act directly and powerfully on the waste places of the land, while they quicken the desire for the more ample and frequent sheet issued from the weekly religious press. An influential religious paper at the West traces such an influence, and expresses the wish that the Messenger were circulated to a twenty-fold extent in the region of its own circulation. "The Child's Paper" also enhances the power for good of the colporteur among the juvenile population as well as with adults. Unnumbered families are found who need the simple, attractive style of juvenile writing, in order to profit by printed truth. Thousands of old people will derive as much benefit from The Child's Paper as the children, and if there were no other bearing of this paper than its adaptation

to poor and ignorant fathers and mothers, enjoying few opportunities of religious instruction, it would be worth all the cost and trouble of issuing it.

The number of *collegiate and theological students* who have engaged in colportage during their vacations, will be seen to have been 170, most of whom were preparing for the ministry, in connection with forty different institutions. The views of the Committee remain unchanged as to the value and importance of this kind of agency, not only on account of the direct good to the communities they visit, but because of the reflex benefit to the prospective pastors of our churches. There is entire unanimity among the Professors of our excellent theological seminaries, so far as we know, in the conviction that a portion of the preparatory course of ministerial education can be as profitably spent in such labors as in any other way. The physical, mental, and spiritual man is invigorated for the arduous practical duties of pastoral life and labor. The great book of human nature, with all its pages of depravity and error, is thus laid open to the eye of the student; and the Book of books, and all other sources of divine knowledge, are thenceforth studied with new zest and profit, in their perceived relations to the mysterious living record. Thus the practical and the spiritual, mingled with the abstract and the erudite, may contribute to perfect the character of our rising ministry; and the churches of Christ of various names, multiplying with such rapidity, may hope for increasing numbers of faithful, laborious pastors, who shall "make full proof of their ministry," and whose "profiting may appear to all." The Committee are pleased to know that many other kindred institutions are furnishing facilities for the profitable employment of students.

The Committee have occasion to acknowledge with gratitude the uniform *kindness of the beloved pastors and missionaries* of all evangelical denominations, and in every part of the land, for the coöperation, counsel, and hospitality extended to the colporteurs of this Society. They, better than any other men, can appreciate their trials and difficulties; and more fully than any others, do they understand the need of such unobtrusive, spiritual endeavors to reach the destitute. They understand how to turn their labors to account, even in the bounds of their own congregations, so as to awaken the careless, recover the backslider, and enlighten the erring. They know that the installation of Flavel and Owen and Doddridge in every habitation around them, tends to fill the house of God with eager, discriminating, believing hearers of the word; and that the danger lies not in the direction of having too many such books, but of having or reading none, or worse than none. They know full well, and mourn over the

fact, that with their utmost exertions they do not reach the swarms of errorists, and the hordes of the profane and vicious who do not enter the sanctuary. Untold thousands in our great cities, and in the rural districts, and along our interminable frontiers, are living and sinning and dying without a direct gospel message. What pastor or missionary does not weep over these wastes, and lament his want of time, strength, or opportunity to convey to the thousands around him the word of salvation? It is an instructive fact, that no note of jealousy or complaint of colportage has come from the thousands of laborious, self-denying pastors or missionaries of our country. They value and cherish it as a blessing to the ministry and the churches, and as a blessing to the destitute and perishing millions spread over the continent.

The Committee, composed chiefly of clergymen and officers of churches, are unanimous in their *attachment to the ministry of the word*, as the prominent agency for the evangelization of the world. And, with all the executive officers of the Society, they would reëffirm the views expressed in the various documents of the Society, and so fully set forth in its standard publications, as to the divine authority, permanent nature, and preëminent usefulness of the pulpit and the church. The utmost that is claimed or has ever been claimed for colportage in this behalf, is, that it is an humble *auxiliary* to the evangelical ministry—guiding men to its teachings, sustaining and extending its influence, and enhancing its power for good; or, that where the ministry is wanting, or engaged in secular employments, it may diffuse the writings of godly preachers of other days, which, besides presenting instruction as to the way of life, will create the demand and prepare the way for an intelligent, pious ministry. In a word, the ministry exists by divine appointment; colportage by providential necessity. The ministry is a permanent office, to endure while the world stands; colportage is doing a present necessary work, and if the time ever comes when ministers shall be increased in numbers and efficiency, so as to reach the entire population, and Christians shall voluntarily discharge their whole duty to the destitute, it may be dispensed with. The great work of the ministry is the preaching of the gospel, with pastoral labor; the work of the colporteur is personal visitation and the distribution of printed truth. The ministry ordinarily restricts its labors to fixed localities and established congregations; the colporteur is always an itinerant. The ministry must be associated with denominational organizations and efforts; the colporteur of this Society must give his energies to the simple work of dispensing the essential truths of salvation. Colportage is not and cannot be a substitute for the ministry. Its functions and relations are different, and its responsibilities unlike those of the ministry. The two agencies

may exist in the same field, with mutual advantage and in mutual peace. While with all that both, and all others, may accomplish, the danger still impends of sinking, as a nation, into ignorance and infidelity or popery, beyond the reach of hope, beyond the possibility of redemption.

The Committee see no occasion for comparing *the relative pecuniary economy of missionary operations and colportage*. It would be as fitting to contrast the expenses of a Sunday-school and a church; or for a man to debate the relative importance of his eyes and his ears. Does any one doubt the utility or economy of missionary labor—the blessed work of planting and fostering and teaching the churches of Jesus Christ? Or is there any question of the necessity of furnishing religious reading and fire-side instruction for the millions of souls as yet unblessed by the means of grace, or the utility of adding these means, even where sanctuary privileges are enjoyed? Would any one tithe the \$150 which constitute the usual salary of a colporteur, or abridge the gratuitous distribution of religious books in destitute households? Or, with the superabundant, hoarded wealth of the country, does any one suppose that there is a lack of ability to sustain both agencies, on a scale vastly greater than has hitherto been attempted or planned? There is more than room and occasion for the fullest employment of all the missionaries and colporteurs Providence may raise up, and no lack of ability and disposition to sustain both instrumentalities.

The *appointment and supervision of colporteurs* are matters of great responsibility and of vital importance to the permanent prosperity of the system. The sole power of appointment and of determining the field, compensation, and term of service, rests with the Committee. With the utmost fidelity and watchfulness, it cannot be expected that mistakes will never be made. But the Committee regard it as an occasion of gratitude to God, that so few of the many hundreds who have borne their commission have been found unworthy of their trust. Some safeguard is furnished in the fact, that the usual salary is so small as to present almost no temptation for selfishness or avarice to seek a colporteur's commission. And the nature of the service is such as to repel those who have not vital piety. Then, the respected pastors of the several applicants are generally consulted, as to their standing and character and habits of usefulness. And besides the visits of general agents, and the constant care of experienced and watchful superintendents, the manner and results of each colporteur's labors are reported quarterly to the Committee. Any known departure from the established principles of the Society, is immediately noticed and corrected. Every authentic complaint of the doings of the colporteur is communicated to the Committee, who lose no time in apply-

ing a remedy. And the Committee would be grateful to the pastors and missionaries, should they be cognizant of any deviation from the Society's principles, or any neglect of duty on the part of colporteurs, to report the facts to them. With such safeguards, the enterprise has advanced from year to year, peacefully and uninterruptedly, with very rare occasions for the censure of the Committee for the misconduct of a fellow-laborer; and as a whole, perhaps with as few drawbacks as ever attended the employment of human agencies in gospel labors.

The demand for an *increased number of colporteurs* in nearly every portion of the country, is obvious and imperative. It will be seen that not more than about one-third of the counties are even embraced in the fields of the present colporteur force; and, in many instances, but a small part of these has been traversed. It is the conviction of the Committee, that if the fields were more restricted, and the visits more frequent, especially in very destitute districts, the power of the system would be enhanced, and the results would be more visible. But while the number of men is so inadequate, and the general field so immense, they have felt constrained to press onward in the direction of destitute and unvisited fields—with long intervals between first and subsequent visits. It is clear, from all past experience, that nearly every city, or county, or district of country, containing a population of 15,000 or 20,000, embraces a proportion of Roman-catholics, infidels, or careless and unevangelized souls, who are unreached by the stated means of grace, or by any other publishing institution, to warrant and demand the employment of one Christian laborer especially, if not exclusively, devoted to their spiritual good. And where the population is widely scattered and difficult of access, as in the Southern, South-western, and Western states and territories, the supply of laborers needs to bear a much larger ratio to the number of people. And the same is true of the dispersed emigrants of every tongue. So that the call for *one thousand colporteurs*, as soon as the men and the means can be furnished, made at the last annual meeting of the Society, is seen to be far within the actual present wants of the country—leaving out of view the amazing increase of population from year to year.

The Committee would reiterate the solemn conviction, that at least one thousand well-qualified colporteurs are urgently demanded, by the Providence of God, and the emergencies of our country. Our Sabbath is in peril of becoming a gay holiday. Our sanctuaries are neglected by thoughtless millions. Intemperance still rolls its tide of pauperism and crime and woe over the land. A vile press multiplies its influences for evil. Worldly prosperity chills and cheats the heart of the nation. Big-

otry and ambition sour and blight the fruits of charity. Sectional and sectarian feeling seek to apply the torch to political and Christian bonds. Imported Atheism and Rationalism and Romanism and Socialism are doing their work of death. Emigration is necessitating evangelization or portending ruin. Our refuge and strong tower is in God and in the gospel of his Son—in the simple gospel which Jesus taught and Paul preached ; the free gospel which the Reformers proclaimed ; the pure gospel which Baxter and Bunyan and Flavel and Edwards wrote ; the saving gospel which every living Christian loves, and on which every dying saint pillows his head. Here is our stay. There is no other. Whatever security and prosperity we enjoy as a nation, we owe to that gospel. And our future, under God, will depend on the measure of fidelity and charity with which those who cherish and trust it, carry forward this and all other enterprises for giving universality to its principles of everlasting truth.

STATISTICS OF COLPORTAGE FOR THE YEAR ENDING MARCH 1, 1852.

COLPORTEURS WHOSE NAMES ARE IN ITALICS CONTINUE THEIR LABORS.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	Term of service.	Volumes sold.	Vols. granted.	Public or prayer meetings.	Families destitute of religious books.	Families Roman Catholics or fatal errorists.	Families habitually neglecting evan. preach'g.	Families converted or prayed with.	Whole number families visited.	Families destitute of Bible.	Fam. sup. with Bible or Test.	REMARKS.
American Tract Society, Boston	NEW ENGLAND. Maine, New Hampshire, Vermont, Massachusetts, twenty colporteurs	M. D. 108 1	17,708	4,468	731	2,215	---	3,227	14,998	21,733	515	---	Two among foreign population.
Myron Bronson	VERMONT. Chittenden	1 20	158	98	---	15	7	90	156	328	8	39	
<i>O. Farrand</i>	---	3 7	485	57	2	70	67	420	395	1,067	1	---	
<i>Rev. Tertius Reynolds</i>	---	3	361	73	23	105	13	136	429	710	4	9	
<i>Edmund Wait</i>	---	11	1,117	354	58	169	144	233	409	916	41	45	
<i>John Clark</i>	RHODE ISLAND. Providence	12	969	203	30	---	18	14	170	350	---	---	Superintendent.
H. G. Dunham	Blackstone valley	6	789	122	94	67	61	242	1,187	1,187	---	---	
R. D. Dorrance	CONNECTICUT. Windham	1 15	303	51	---	30	10	85	169	200	8	8	
<i>D. G. Humphrey</i>	---	3	1,380	56	---	---	30	58	---	1,339	1	---	
<i>Samuel Russell</i>	---	2 9	809	18	14	---	31	13	559	647	---	---	
Rev. A. Simpson	Middlesex	3	57	29	---	---	---	---	---	---	---	---	
Elias Arnold	NEW YORK. Otsego	11 21	2,586	331	55	56	32	567	1,556	4,111	10	---	German population.
<i>D. M. Bakker</i>	---	2	108	30	1	133	101	121	266	395	117	6	
<i>Carmi Benton</i>	Tioga and Tompkins	9 20	1,585	409	27	105	9	220	883	932	75	67	
<i>Hanover Bradley</i>	Allegany	12	1,454	280	48	130	57	---	1,584	1,880	55	---	
<i>Rev. Joseph Bullivant</i>	Sullivan	7	912	288	66	124	245	239	101	780	44	60	
<i>Rev. Benjamin H. Clift</i>	Staten Island	5	723	435	30	---	25	150	321	488	3	4	
<i>Rev. Eben Colman</i>	Chataque	11 18	1,618	620	13	165	70	1,500	421	2,186	52	---	
Seth Cooley	Washington	9 10	2,404	6 7	37	95	88	228	479	1,007	26	25	
O. A. Cooper	Oswego	12	2,003	691	139	1,058	139	1,271	2,274	2,808	277	355	
<i>Louis Eulner</i>	Buffalo	12	1,291	1,003	171	460	1,786	371	2,968	5,234	634	120	German population.
<i>J. C. Godard</i>	New York city	12	685	235	---	430	548	576	271	954	448	101	French population.
Rev. Wm. Goodell	Chemung	10 12	1,791	266	60	---	---	121	613	1,341	48	28	

<i>Chauncey Hall</i>	Onida	9	1,874	508	74	276	147	375	1,423	2,234	41	38
<i>James Hanna</i>	New York city	3	754	214	27	299	350	553	902	1,585	198	35
<i>G. W. Harsha</i>	Washington	11	1,738	424	31	54	93	92	1,143	1,143	81	---
<i>Rev. A. D. Hayford</i>	Franklin	7	912	241	75	---	117	---	1,276	1,550	54	19
<i>J. Herrick</i>	Chenango	8	1,173	328	16	28	20	52	2,018	2,204	30	---
Augustus Hertzog	New York city	2	130	36	---	31	148	178	8	610	53	2
<i>F. P. Hopkins</i>	Steuben	2	324	68	---	34	4	42	222	262	5	---
<i>W. W. Hopkins</i>	Dutchess	3	596	42	19	23	312	470	715	2,867	279	1
J. S. Jenkins	Jefferson	6	1,530	156	3	191	13	72	932	1,885	82	29
E. A. Kirkland	Columbia	4	532	834	34	301	70	511	749	1,518	75	13
G. E. W. Leonard	Delaware	2	329	42	10	30	3	16	54	316	9	---
<i>John Lyon</i>	New York city	24	202	111	---	---	337	---	469	801	3	3
<i>Henry Maxwell</i>	"	12	524	284	---	1,246	1,542	1,815	1,980	4,434	819	56
<i>Carl A. Meyer</i>	"	9	318	131	103	1,252	3,196	3,585	3,678	9,358	3,560	31
John Monaghan	"	3	180	144	3	300	450	600	360	1,150	---	4
John Murphy	Williamsburg	3	100	80	1	966	1,611	1,567	321	1,791	1,429	3
Win. Moll	Schoharie	1	164	21	4	---	---	10	130	179	4	5
Rev. John Moase	Buffalo and Rochester	3	93	44	1	45	92	289	194	379	23	4
<i>Valentine Muller</i>	Erie	5	457	103	13	44	3	85	397	721	60	54
<i>B. G. McKay</i>	Fulton and Montgomery	12	2,075	846	54	378	144	712	2,053	2,376	284	290
<i>Rev. Peter S. Nellis</i>	Buffalo and Rochester	7	435	353	59	1,302	1,830	1,858	2,288	3,107	1,439	---
<i>Michael O'Keefe</i>	Syracuse and vicinity	8	147	50	20	624	837	1,246	1,935	3,784	6	6
<i>T. G. Roberts</i>	Steuben	2	241	64	2	35	31	3	240	291	15	5
<i>B. T. Rosebrook</i>	Oneida	3	563	94	30	8	14	21	83	458	5	1
<i>E. S. N. Rowan</i>	Albany, Utica, and Syracuse	9	1,185	526	35	212	239	325	291	1,643	170	107
<i>Rev. Jacob Schackel</i>	Newburgh and vicinity	12	1,740	540	19	65	170	330	453	3,477	170	25
<i>Thomas Shand</i>	Lewis	4	737	74	17	158	137	446	1,191	1,298	135	9
<i>Rev. James Shullis</i>	Monroe	6	839	199	12	116	72	138	1,421	1,487	60	41
<i>A. E. Smedley</i>	Clinton	3	595	230	18	358	295	302	685	918	207	49
<i>J. S. Stone</i>	Erie	9	879	390	38	590	166	692	1,247	1,568	213	166
<i>J. M. Taylor</i>	New York city	12	985	358	46	1,196	1,249	1,627	3,653	5,211	520	39
<i>Henry Velslage</i>	Onondaga	1	265	96	2	195	18	89	250	360	20	---
Charles B. Walker	Broome	1	327	60	6	29	4	13	363	497	19	---
R. Walker	Wyoming	8	805	287	13	107	52	720	1,530	1,625	61	26
<i>Milo Warner</i>	New York	12	---	---	---	---	---	---	---	---	---	---
<i>Rev. J. F. Warman</i>	Cattaraugus	6	1,025	338	45	303	336	352	547	1,353	25	12
<i>J. H. Wilcox</i>	New York city	9	564	222	48	1,116	2,582	2,093	2,618	4,755	2,397	---
Philip Williams	"	5	509	90	---	937	1,068	1,247	1,780	2,073	26	13
<i>John Weicker</i>	"	1	54	170	4	---	---	---	---	400	---	4
Matthew Ziegler	NEW JERSEY.											
<i>T. J. Evans</i>	Newark and vicinity	12	3,263	496	70	233	315	489	1,941	4,099	16	31
G. W. Lloyd	"	2	214	33	17	---	78	96	138	546	---	---
<i>Adam Müller</i>	"	12	914	415	---	130	847	1,568	1,568	4,098	101	73
<i>W. C. Paterson</i>	Salem, Atlantic, etc.	12	2,423	794	33	171	8	184	2,472	3,860	40	---
<i>Rev. John Pinches</i>	Bergen and Passaic	1	491	7	6	---	30	55	165	403	9	---

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STATISTICS OF COLPORTAGE FOR THE YEAR ENDING MARCH 1, 1852.—Continued.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	Term of service.	Volumes sold.	Vols. granted.	Public or prayer meetings.	Families destitute of religious books.	Families Rom. Catholics or fatal errorists.	Families habitually neglecting evang. preaching.	Families conversed or prayed with.	Whole number families visited.	Families destitute of Bible.	Fam. sup. with Bible or Test.	REMARKS.
PENNSYLVANIA.													
EASTERN PENNSYLVANIA.													
E. M. Long	-----	M. D.	1,081	69	10	3	3	---	36	302	5	---	Sup't—Ger. and Eng.
Conrad Anthony	Berks	3 27	137	30	---	10	5	16	15	137	11	---	German and English.
J. K. Bricker	Reading	1	280	42	11	21	45	51	302	485	3	---	"
A. J. Bruner	Northampton	8 26	3,355	131	---	14	4	11	889	2,607	87	230	"
Rev. Amos Chapman	Tioga	6 12	833	522	55	468	29	392	962	1,029	163	194	
Uriah Cauffman	Philadelphia and Montgomery	4 10	1,041	51	10	---	20	2	335	444	11	55	
Solomon Dasher	Cumberland	1	123	26	2	2	1	---	27	67	6	1	
David Devenny	York	1	91	23	3	2	---	---	20	65	2	7	
Thaddeus Fields	Bradford	4 7	817	144	14	---	7	11	434	678	14	---	
Jonathan Focht	Huntingdon	11 15	3,767	395	---	10	71	119	441	1,717	---	---	German and English.
Wm. Fulton	Chester	1	218	11	2	---	100	30	100	800	---	---	
Thomas P. Hackett	Dauphin	2	183	36	---	---	---	---	90	225	---	---	
Daniel T. Handrick	Junata	9	863	71	33	30	8	59	437	953	16	1	Incom.—Ger. and Eng.
Samuel Heckler	Berks	8	2,922	187	12	8	85	20	600	1,563	53	31	German and English.
Henry G. Hesser	Junata	4 18	789	148	---	21	44	150	200	845	20	---	"
S. S. Kennedy	Lancaster	3	767	88	15	9	6	8	171	398	10	12	
S. S. Long	Montgomery and Bucks	8 14	1,870	214	18	132	102	139	161	1,847	39	27	German and English.
J. McLaughlin	Philadelphia and vicinity	1 4	132	6	3	14	80	55	151	394	---	---	
Matthew McPaul	"	12	944	91	70	15	906	430	1,191	3,412	8	19	
George Railing	Franklin	7 23	1,242	283	22	---	38	---	678	948	4	4	German and English.
Alex. Robinson	Philadelphia and vicinity	4 15	723	48	26	6	195	357	454	1,468	6	---	
Lucius Robinson	Susquehannah	3 8	662	225	---	18	15	200	411	1,141	11	---	
Henry Schultz	Lebanon	1 24	411	52	1	---	8	25	109	681	22	21	German population.
J. G. Sabin	Bradford	5 6	749	272	29	4	32	7	638	932	8	3	
Rev. I. W. Shownean	Cumberland	2	259	51	11	4	2	26	101	352	1	1	
M. Stecker	Columbia and Mountain	4 19	725	71	1	7	---	15	54	398	91	---	German and English.
Joseph Trumbor	Lehigh	6 26	1,188	185	17	48	27	52	386	1,938	206	46	"
J. G. Zipperer	Philadelphia	23	78	6	3	---	19	4	120	180	---	---	German population.
WESTERN PENNSYLVANIA.													
H. N. Thissell	-----	12	---	---	---	---	---	---	---	---	---	---	Superintendent.
James Ansley	Jefferson	3 4	1,818	215	---	32	3	15	87	489	12	2	
E. W. Beebe	Warren, McKean, and Venango	21	228	85	15	4	2	3	30	65	---	---	
James Boyd	Beaver, Alleghany, and Clarion	12	4,334	939	15	146	118	214	1,111	1,841	62	37	
J. T. Chambers	Crawford	10 28	3,354	728	45	22	20	202	1,842	2,739	25	3	

Rev. G. G. Collins	Indiana	6	3	2,276	288	20	16	41	80	680	---	---	1,507 steam-boats.
Robert Davis	Pittsburg and Alleghany City	12	12	2,449	623	63	26	41	789	999	---	---	---
Lewis Dille	Green and Washington	4	15	624	106	72	---	13	275	346	7	19	---
M. Eyman	Erie	4	10	482	206	12	122	164	352	661	148	65	German population.
Joseph Everhart	Armstrong	3	17	476	183	3	---	47	291	1,364	14	---	German and English.
J. H. Focht	Gambria	2	14	652	130	3	35	69	90	450	16	14	---
D. M. Graham	Alleghany	25	25	441	20	8	5	10	15	137	---	---	---
C. P. Guinther	Alleghany, Mercer, and Lawrence	7	15	832	279	62	11	16	576	1,491	3	---	German population.
P. S. Harvey	Warren	3	10	341	81	2	66	167	263	789	37	17	---
John Hawk	Alleghany City and vicinity	12	12	716	1,011	61	4	1,463	399	4,200	651	201	German population.
Gottlieb Hug	Westmoreland	7	15	321	336	5	29	101	438	1,711	11	---	---
J. T. Kirkpatrick	Indiana	1	2	304	39	---	---	---	54	174	2	---	---
H. W. Loomis	Venango	2	25	213	70	3	3	21	279	373	7	---	---
James Luton	Washington	5	25	1,020	137	3	23	22	119	725	8	---	---
Wm. McCall	Butler	3	18	537	136	2	7	24	214	728	7	11	---
Wm. McClure	Westmoreland	4	10	969	110	10	18	21	35	746	1	---	---
Daniel McConnell	Mercer and Lawrence	7	26	1,230	248	21	95	38	411	717	16	8	---
Robert McGraw	Crawford	3	26	869	178	10	14	11	16	782	16	14	---
J. G. McDowell	Westmoreland	1	7	245	34	---	---	4	---	163	1	1	---
James Moore	Lawrence and Mercer	9	8	1,669	299	4	21	5	1,090	1,386	2	---	---
Rev. A. G. Osborne	Payetto	4	4	51	14	---	---	---	13	13	---	---	---
Rev. Benjamin Oviatt	McKean and Potter	9	18	1,469	456	65	78	135	1,387	1,612	31	---	---
Rev. W. A. Porter	Green	5	5	500	488	14	222	7	181	731	14	22	---
W. M. Reedy	Clearfield	8	8	2,365	380	1	21	2	169	1,125	8	6	---
G. W. Rex	Clarion and Forest	2	2	205	40	3	7	16	112	157	4	---	German and English.
D. H. Sanford	Erie	10	28	2,221	374	30	126	91	615	1,910	70	10	---
S. P. Thompson	Butler	6	15	703	405	---	---	---	305	1,796	---	---	---
P. W. Turk	Pittsburg	12	12	1,161	520	50	149	821	986	3,733	299	107	German population.
Jacob Weaver	Butler, Clarion, and Jefferson	12	12	1,921	563	62	---	72	931	1,623	75	163	---
R. M. Wilson	Alleghany	1	1	462	19	---	---	2	---	346	---	---	---
DELAWARE.													
A. G. Jones	Newcastle	1	18	284	73	---	28	37	45	290	9	---	---
Alex. Miller	---	3	25	308	100	7	162	156	199	396	75	---	---
Hugh Jamieson	---	---	---	---	---	---	---	---	---	---	---	---	---
MARYLAND.													
Rev. Thomas Barrow	Baltimore	4	4	---	---	---	---	---	---	---	---	---	No report.
Rev. Thomas Brittain	" and vicinity	12	12	178	312	85	---	---	---	1,467	---	---	---
D. Dobler	---	3	3	98	34	---	40	155	177	911	---	---	German population.
J. M. Grant	St. Mary's and Charles	10	10	1,612	761	---	---	116	18	972	---	---	---
Thomas Freeman	Baltimore	12	12	---	---	---	---	---	---	---	---	---	No report.
J. M. Keyser	---	12	12	381	600	22	133	485	244	5,271	---	---	German population.
John McConnell	Alleghany and Washington	12	12	2,001	480	115	487	---	466	2,752	---	---	---
John Shaw	Harford and Baltimore	8	8	845	497	18	105	20	110	762	---	---	---
DISTRICT OF COLUMBIA.													
Rev. Joseph Mason	---	3	7	297	192	51	30	86	21	303	6	5	---

STATISTICS OF COLPORTAGE FOR THE YEAR ENDING MARCH 1, 1852.—Continued.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	Term of service.	Volumes sold.	Vols. granted.	Public or prayer meetings.	Families destitute of religious books.	Families Roman Catholics or fatal errorists.	Families habitually neglecting evang. preaching.	Families conversed or prayed with.	Whole number families visited.	Families desistute of Bible.	Fam. sup. with Bible of Test.	REMARKS.
<i>Jonathan Cross</i>	VIRGINIA.	M. D.	779	1,376	127	---	---	---	71	77	---	---	Superintendent.
<i>Tipton Allen</i>	Shenandoah	12	852	237	---	15	7	5	132	669	59	54	
<i>M. L. Baker</i>	Marshall	1	150	59	---	---	---	---	23	85	---	---	
<i>Rev. R. W. Berryman</i>	Sussex and Isle of Wight	9	749	274	82	22	---	32	303	400	7	8	
<i>Rev. Martin Bibb</i>	Fayette and Nicholas	7	953	397	160	83	4	162	579	886	92	78	
<i>Rev. Alex. Branch</i>	Buckingham and Campbell	12	1,436	251	35	63	---	64	801	1,014	17	---	
<i>Rev. E. Churchill</i>	Lewis and Randolph	5	546	163	71	19	10	---	219	776	44	91	
<i>Rev. John Clark</i>	Taylor, Preston, and Barbour	6	1,081	232	42	25	25	---	238	577	32	26	
<i>Rev. H. G. Crews</i>	Halifax	2	346	40	4	---	---	1	77	172	---	---	
<i>R. T. Davis</i>	Orange	1	158	34	---	28	---	---	58	106	2	---	Voluntary.
<i>Rev. J. Forbes</i>	Pittsylvania	11	852	332	82	2	---	2	371	388	2	2	
<i>Rev. Isaac Forkner</i>	Scott and Lee	9	706	531	53	124	---	20	390	903	40	5	
<i>Rev. H. E. Hall</i>	Princess Ann	3	170	21	4	1	---	---	244	244	1	---	Deceased.
<i>D. Harbert</i>	Tyler and Pleasant	5	423	311	2	37	27	45	500	972	40	---	
<i>Rev. J. B. Hardwick</i>	Buckingham	3	382	95	30	19	---	---	95	198	4	---	
<i>Rev. J. T. Hargrave</i>	---	7	870	92	125	9	2	11	182	314	7	18	Collecting Agent.
<i>Rev. F. Hickerson</i>	Pulaskia	5	726	224	22	10	---	---	86	341	15	8	
<i>S. Humphrey</i>	Tazewell	1	237	50	---	2	3	15	15	90	4	---	
<i>Rev. M. W. Jackson</i>	Charlotte and Campbell	9	389	182	113	35	2	26	440	488	---	---	
<i>A. Jolley</i>	Mason	25	197	52	6	10	---	8	7	95	9	---	
<i>John Jones</i>	Fairmount	3	364	201	10	22	20	22	279	397	28	10	
<i>Rev. Wm. G. Margrave</i>	Greenbriar	1	57	14	8	---	---	---	29	29	2	2	
<i>J. H. McCracken</i>	Elizabeth City	1	189	18	2	30	13	38	143	158	29	1	
<i>J. H. McKinnie</i>	Monongalia	15	126	17	---	6	2	---	26	70	4	---	
<i>T. J. Myers</i>	Grayson and Washington	4	795	409	2	107	---	---	234	448	19	---	
<i>Rev. J. W. Osborne</i>	Chesterfield	8	1,454	313	42	225	11	83	468	535	39	32	
<i>Abner Perkins</i>	Rockingham	5	762	495	19	65	3	103	354	590	45	30	
<i>Rev. D. C. Pharr</i>	Alleghany	1	178	131	21	---	---	---	59	132	6	6	
<i>John Potter</i>	Wheeling and vicinity	10	2,885	803	111	486	159	821	1,995	2,667	15	10	
<i>Rev. Wm. Pinnell</i>	Nelson	1	132	78	19	---	---	2	41	56	---	---	
<i>Rev. Abraham Price</i>	Kanawha	8	512	371	75	22	---	30	683	1,428	15	7	Collecting Agent.
<i>A. H. Price</i>	---	12	650	326	55	20	42	139	1,402	1,517	10	9	
<i>M. C. Pryor</i>	Amherst and Nelson	2	358	235	2	39	---	1	26	278	22	10	
<i>Rev. T. E. Reynolds</i>	Louisa	1	212	53	2	---	---	---	176	176	---	---	
<i>Thos. P. Reynolds</i>	Harrison	5	629	288	10	50	8	183	834	1,025	54	7	
<i>Charles R. Ross</i>	Green and Madison	12	1,985	609	14	29	17	70	431	771	41	37	

J. V. Rouse	8	1,842	332	26	102	---	---	29	591	945	53	28
John Seller	7	568	157	---	7	1	---	4	56	383	7	---
J. Snider	10	854	395	33	178	4	---	121	900	1,306	34	4
W. H. Starr	1	342	63	---	---	5	---	6	125	125	---	---
John Stewart	7	90	13	---	6	---	---	---	46	62	---	---
G. Sturdivant	4	785	173	48	77	6	---	1	152	882	38	---
Rev. Wm. Sturges	7	321	171	44	26	---	---	---	292	491	9	---
Joel Swarts	1	431	80	1	1	---	---	6	160	364	6	---
Wm. Thomas	5	941	186	---	16	---	---	---	224	537	37	---
L. F. Thompson	12	86	17	---	---	---	---	---	18	167	10	6
R. H. Walton	2	309	72	---	51	2	---	12	7	357	17	4
Rev. A. J. Warren	8	759	209	89	116	8	---	77	810	1,076	46	---
Rev. S. Walker	9	1,184	484	43	80	1	---	49	393	534	19	---
J. W. Walkup	7	1,464	346	---	168	93	---	271	557	1,263	76	55
John E. Welch	4	673	189	3	6	1	---	6	60	100	---	---
Rev. M. Wilson	3	254	127	5	23	14	---	18	200	246	24	---
Wm. Wylie	2	162	9	---	---	2	---	19	162	162	---	---
NORTH CAROLINA.												
E. L. Alexander	4	654	114	---	---	---	---	5	63	438	2	---
John N. Andrews	11	2,314	1,056	42	1,909	79	---	558	1,991	2,960	457	455
Rev. D. G. Bodenhamer	6	538	113	63	215	---	---	---	450	492	80	---
Rev. Milton Cain	2	352	116	92	78	---	---	1	234	279	60	23
Isaiah Dobson	3	445	281	---	15	---	---	---	100	160	25	---
SOUTH CAROLINA.												
Rev. E. Dufford	1	123	29	13	---	---	---	---	46	193	---	---
C. P. Du Pre	13	94	18	---	5	---	---	---	15	40	---	---
R. H. Field	2	57	31	---	5	3	---	9	41	53	---	---
Rev. Jesse B. Lowman	3	321	36	37	---	---	---	---	38	92	---	---
GEORGIA.												
Rev. Henry Safford	12	1,756	747	---	---	---	---	---	---	---	---	Superintendent.
W. O. Alexander	10	1,822	375	---	7	---	---	---	317	1,570	11	4
Rev. Wm. Byars	21	144	27	3	1	1	---	1	48	76	1	1
Rev. T. Chaffin	8	1,115	290	17	705	1	---	152	1,021	1,392	120	28
B. Crabb	19	91	36	---	---	---	---	---	---	---	---	---
John Creighton	4	479	87	---	43	---	---	44	198	785	23	6
Rev. J. E. Du Bose	1	131	6	---	---	---	---	---	65	80	---	---
Rev. F. M. Haygood	12	2,074	954	185	274	16	---	285	1,035	1,986	135	185
J. M. Ramsey	7	1,080	387	---	---	---	---	---	584	1,010	7	2
Rev. W. B. Richards	2	337	52	21	27	---	---	4	301	576	26	---
D. L. Wardlaw	2	283	84	5	88	---	---	75	116	335	16	---
Rev. W. J. Wardlaw	2	299	62	9	73	---	---	38	92	198	14	25
ALABAMA.												
Rev. Alex. McGlashan	12	623	569	180	---	---	---	---	---	---	---	---
George Blake	12	3,919	587	---	---	---	---	---	915	1,986	193	147
Murdock Gillis	7	2,116	416	14	150	8	---	107	555	939	78	69

STATISTICS OF COLPORTAGE FOR THE YEAR ENDING MARCH 1, 1852.—Continued.

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ALABAMA—Continued.													
Rev. D. K. Hunter	Jackson and Marshall	M. D. 9 8	1,766	362	—	—	—	—	445	764	21	—	Report deficient.
Rev. S. E. Swope	Talladega and Randolph	4 25	485	185	45	20	1	—	90	887	121	4	
Rev. R. R. Strawn	—	—	—	—	—	—	—	—	—	—	—	—	
Rev. J. W. L. Smith	De Kalb	10 12	1,277	244	89	22	—	—	109	594	18	15	
Rev. W. P. St. John	Blount, Morgan, and Jefferson	6 22	1,035	461	34	247	93	277	1,023	1,181	21	9	
Rev. R. D. Wilson	Marion	7 23	954	378	69	99	—	87	357	645	69	65	
Rev. J. Carraway	—	8 2	361	139	1	2	—	—	97	422	1	—	
Rev. J. R. Haggard	Chambers	5 18	1,513	674	34	108	9	37	77	354	54	41	Voluntary.
Rev. J. Anderson	De Soto and Marshall	3 25	894	58	28	8	—	3	428	491	6	30	
Rev. J. Haynes	Pontotoc, Monroe, etc.	8 23	1,440	342	54	24	—	—	296	725	2	30	
H. M. Painter	Vicksburg and vicinity	4 13	532	254	—	—	—	—	—	—	—	—	
H. Pierce	South-east part of the state	8 18	4,812	792	25	376	10	183	1,232	1,528	268	185	
J. J. Pierce	“	9 5	2,884	906	33	151	5	—	591	739	118	103	
Rev. D. Shelton	Tippah and Tishomingo	6	381	51	34	29	—	10	100	318	19	4	
Henan Packard	—	12	5,910	1,169	36	—	—	3	34	73	—	—	
Thomas Boker	New Orleans and vicinity	1 8	87	54	—	20	724	983	836	1,222	487	130	
Matthew Haas	“	12	808	296	11	361	909	509	1,510	1,697	237	252	
Jules Hansjacob	“	12	1,218	333	1	990	1,089	1,156	712	1,569	844	333	
H. J. Holle	“	12	4	18	—	1	95	36	240	487	29	25	French and German.
J. Hobbs	Cheneyville and vicinity	11	1,221	172	21	57	4	45	314	392	61	124	
Christian Johnson	New Orleans and vicinity	10	568	285	—	118	481	905	929	6,595	69	121	German population.
Wm. H. Pearce	“	4 22	—	12	—	—	—	—	63	129	—	—	
TEXAS.													
Rev. F. E. Foster	East of the Brazos	1	89	75	8	—	—	8	36	56	—	—	German population.
Thos. P. Gaw	Galveston	12	1,461	213	18	4	53	1	49	468	1	27	
Charles Hersch	Brazoria	1	324	18	—	—	—	—	—	—	—	—	
Fred. Hamm	Western Texas	7 26	373	129	43	17	80	67	232	789	22	13	
Carl M. Jensen	—	12	954	184	60	142	133	70	228	1,788	82	81	
A. W. Long	—	6 15	385	45	31	49	2	27	72	281	13	5	Incomplete.
Rev. D. C. Nevills	Houston and adjoining counties	11	1,269	399	53	296	2	201	297	907	207	119	
Dr. J. V. Wright	South-eastern Texas	1	113	48	20	—	—	—	10	15	1	3	

ARKANSAS.												
A. Stevenson	4	29	949	163	73	65	4	125	353	496	38	13
Tennessee.												
Jackson and White				275		119			127	598	88	23
Rhea and Marion	6	16	1,468	24								
"	14	33		171	10	366	1	34	493	520	133	
Gibson	3	13	630	46	6	14	1	9	180	473	15	
Hancock and Green	2	21	435	1,198	13	124	265	344	1,781	2,071	259	112
Memphis, boats and wharves	12		2,949	165								1,300 steam-boats.
J. Cloyd	5		322									
Rev. J. Cranford	11		2,549	191	123	380	22	368	758	879		
J. A. De La Vergne	10	23	1,523	643	27	864		102	905	1,231	207	110
G. E. Eagleton	3		873	259	3	129	10	17	178	1,122	98	51
Rev. I. W. King	7	20	1,011	372	80	140	7	17	883	1,850		
A. N. Low	2	20	647	93	3	47		7	81	271	34	2
Rev. W. A. Mathes	7	8	858	203	38	94	3	95	165	533	91	85
Rev. D. G. More	4	13	425	77	31				63	148		
Rev. John Myers	4	29	363	33	40	22		41	135	481	16	
J. B. Payne	1	2	291	15								
J. W. Ricketts	2		65		1				15	38		
S. H. Shields	6	24	839	102	5	55		130	111	954		
Rev. H. F. Taylor	10	8	142	246	47	194		53	581	841	7	
Rev. R. E. Tedford	4		496	59	14	1		74	65	370	31	5
Madison, Hayward, and Gibson	7	2	2,682	395	15	275		73	762	781	90	5
Wayne, Hardin, and Perry	2	17	423	25	44	61		12	193	418	28	7
McNairy and Henderson	7	3	733	98	36	22		5	312	685	19	4
Kentucky.												
Hardin	5	4	659	63		78	80	51		1,610	65	34
Campbell, Pendleton, and Braeken	7	25	1,143	231	42	273	80	596	174	1,200	57	69
Logan and Warren	21		139	107								
Harrison	3		500	76	15	43	2	37	75	157		
Green and Adair	3		225	309	12				52	163		
Carey	5	21	649	169	6	96	35	47	212	774	32	6
Todd and Muhlenburg	1		125	11					6	103	5	
Louisville, boats and wharves	8	19	2,197	306						270		
Lewis and Greenup	4	3	432	119	19	43	3	12	42	445	34	9
Kenton, Brown, and Gallatin	9	12	1,755	622		98	107	192	799	1,312	99	69
Oldham and Selby	9	15	725	176	3	349	34	342	976	2,174	132	
Butler and Simpson	8	14	1,173	474	31	873	3	275	234	1,511	268	129
Mead, Grayson, and Hart	7	8	591	215	14	71	11	14	109	306	35	
Morgan, Floyd, and Pike	1		44	84	7	103		30	80	177	55	
Louisville	1	8	94	133		57	398	102	44	676	34	1
German population.												
Superintendent.												
Seely Wood	12											
J. W. Allen	7		1,420	349	7	15	23	84	594	1,317	9	4
M. Beem	1	27	379	185	19	39	53	19	85	265	33	14

1,286 steam-boats.

German population.

STATISTICS OF COLPORTAGE FOR THE YEAR ENDING MARCH 1, 1852.—Continued.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	Term of service.	Volumes sold.	Vols. granted.	Public or prayer meetings.	Families destitute of religious books.	Families Rom. Catholics or fatal errorists.	Families habitually neglecting evan. preach'g.	Families conversed or prayed with.	Whole number families visited.	Families destitute of Bible.	Fam. sup. with Bible or Test.	REMARKS.
OHIO—Continued.													
Wm. Bevington	Sandusky and Ottawa	M. D. 6 13	695	338	31	8	11	15	339	648	7	7	
J. E. Blodgett	Gallia, Lawrence, and Jackson	8 10	1,044	239	9	135	17	135	277	337			
H. Brown	Lucas, Williams, Henry, and Fulton	4	420	146	9	151	65	86	620	770	18	1	
Sylvester Brown	"	3 15	382	131	15	46		45	215	435	6		
S. G. Cobean	Hamilton	8 23	1,724	294	27	45	103	303	437	1,835	56	139	
G. Coles	Logan and Champagne	15	214	44	1	9	3	20	32	79	12		
Wm. Dargits	Crawford	6 22	1,173	707	2	442	97	594	794	1,888			
C. DeHeer	Cuyahoga, Lake, and Geauga	2	268	30			132		499	499			3 Ger. and Dutch pop.
H. Fehr	Central Ohio	8 21	765	259	13	37	69	26	231	1,292	13	30	German population.
C. Gerhold	Tuscarawas and Stark	11	1,228	328	26	142			457	851			"
J. Halford	Cincinnati	12		1,798									Monthly tract dis.
Wm. Hamilton	Sciota and Lawrence, furnaces and colliers	2 21	633	63		1	16		6	464	7		
H. Hohnrath	Cincinnati	9 8	865	157		15	597		1,310	3,302	28	26	German population.
T. Johnston	Marion and Hardin	5	661	191		20	87	56	129	1,455	7	1	
H. Klein	Sandusky City	7 20	938	277	25	13	74	30	648	1,327	30	21	German population.
H. F. Knowles	Richland and Monroe	9 17	2,747	505	10		11	11	838	1,416			
E. Konbaum	Maumee valley	5 8	426	151	14	95	20	176	551	747	6		German population.
J. M. Kronmiller	Mercer and Van Wert, and Adams, Ind.	11	1,144	804	55	175	91	97	747	2,531	74	36	"
G. Mahnensmith	Western Reserve	5 9	691	143	7	20	19	279	535	925	17		
I. Mattison	Knox and Licking	2 4	663	412	2	35	31	15	111	355	14		
A. McElroy	Morgan and Noble	2 5	374	58		21		23	81	269	4	1	
E. McFerreu	Wood	3 27	517	92	44	99	125	573	1,037	1,143	4	3	
John Miller	Fayette and Highland	3 13	708	339		61	1	102	232	283	30	14	
H. Orbison	Miami	1 4	273	63	9	23	3	71	200	314	3		
Wm. Patterson	Athens and Meigs	11 24	1,792	1,101	26	221	8	141	809	1,051	110	80	
C. Potschner	Tuscarawas and Stark	11	1,372	251	31	63	70	30	489	890	67	49	German population.
H. Pratt	Hocking and Vinton	6 15	1,139	299		267	30	62	702	1,302	205	20	
Leger Ritty	Montgomery and vicinity	6	402	237									German population.
Rev. R. R. Salter	Defiance and Steuben, and De Kalb, Ind.	3 2	349	174	44	36	26	68	592	592	16	12	
Conrad Saure	Cincinnati, boats and wharves	12	2,365	843			21	25	425	508	25	17	1,317 steam-boats.
Rev. I. Shailer	Medina and Summit	5 9	866	192	17	57	222	357	417	1,139	45	7	
Jacob Sheely	Seneca and Hancock	8 11	1,456	318	17	582	66		1,250	2,455	80		
G. Sinsabaugh	Fairfield	8 27	1,150	371	66	80	13	90	206	1,100	46	34	
Rev. J. P. Smith	Wayne and Ashland	12	2,122	626	17	23	18	40	1,477	2,031	19	1	
I. W. Stanley	Franklin	5 15	1,442	660		35	32	60	171	1,342		300	

Rev. A. Stewart	Van Wert	2	7	249	173	16	265	18	152	401	531	30	21	German population.
B. B. Stockdale	Clinton and Madison	8	7	2,881	442	17	608	23	521	1,008	1,972	116	5	
J. M. Stranell	Cincinnati	6	5	309	131	36	3	1,235	86	300	3,001	648		
Rev. S. Tucker	Union and Madison	3	20	1,105	329	26	142			487	851			Six months in Illinois.
G. P. Twigg	Delaware	1	29	309	66	43	69	3	133	468	659	11		
J. E. Vasser	Cleveland	9	1,049	359	359	77		315	330	2,291	2,291	16		
R. Waterton	Geauga and Portage	18	109	22	22	4				109	172			
J. Wheaton	Muskingum	9	29	1,882	304	32	75	59	670	1,384	2,216	53	65	
S. H. Wilson	Coshocton	7	13	1,130	480	2	10		1	132	278	5	10	
EASTERN OHIO.														
Isaac Brenneman	Mahoning	11		3,119	652		70	13	81	707	937	28		German and English.
Isaac P. Cox	Belmont	7	16	1,765	372		80	24	83	145	1,308	17		
John Duncan	" and Harrison	6	5	1,588	255		106	23	274	846	1,323	30		
Sybilster Pitts	Ashtabula	10	04	1,460	468	37	53		137	1,007	1,481	5	3	
B. Galpin	Trumbull	6	25	1,505	552	24	8	51	85	879	1,934	5		
J. Greenan	Carroll	10	22	2,233	575	15	66	33	105	722	1,258	41	19	German and English.
Benjamin Jackson	Cincinnati	9	17	2,837	352	29	21	10	15	1,078	2,100	23	57	
Wm. Rose	Columbiana	9		2,602	781		18	12		1,275	1,458			
Henry Sholt	Mouree	12		814	298	48	120	87	116	1,072	1,801	65	68	German population.
MICHIGAN.														
J. B. Chapin	Ingham, Eaton, and Clinton	27		112	53	13	29	11	31	251	273			
Elijah Clark	Calhoun	3	15	252	204	14	77	18	169	627	741	24	22	
Elas Comstock	Shiawassee and Clinton	6	26	518	252	52	156	14	230	794	1,168	27	8	Report defective.
B. G. Cooley	Grand River valley													
James R. Corson	Wayne	5	4	632	92	20	257	137	329	692	1,217	79	44	
Rev. D. R. Deon	Washtenaw	12		2,433	584	65	24	66	500	996	2,101	45	22	
Ira Goodrich	Lenawee	10	4	2,271	251	20	3	76	275	1,359	2,633	3	126	
A. Haffenbrack	South-east Michigan	9	23	607	211	35	365	273	316	1,206	1,556	159	12	German population.
Rev. George Hornell	Oakland	12		1,885	579	113	255	35	527	2,447	2,731			
Stephen Hull	Eaton	3		115	198	7		2	2	310	313			
W. N. Lewis	Branch and Hillsdale	6	15	611	255	13	82	11	110	939	1,116	28		
Rev. J. A. Park	Washtenaw and Livingston	3	4	377	88	21	29		249	541	797	30	7	
J. N. Robinson	Maconb, St. Clair, and Lapeer	11	10	1,461	556	24	157	66	771	1,159	1,543			
Wm. Ruckman	Washtenaw	4	10	525	206	16	41	16	112	412	509	10		
INDIANA.														
H. Bentz	Cass, Carroll, and Tippecanoe	12		755	422	95	4	37	44	1,510	1,937	20	8	German population.
H. Coman	Ripley and Dearborn	5	9	531	88	33	198	75	94	366	1,020	50	2	
J. S. Conads	Clinton and Boone	17		43	10	25	3		3	52	69			
J. P. Donaldson	Miami, Wabash, and Carroll	11	15	2,386	344	18	331	41	40	1,143	2,452	133	120	
G. Eckhart	Stonbey, De Kalb, and Noble	5	24	515	118	11	119	8	225	264	577	67	24	German population.
T. Erdmann	Posey and Vanderburg	7	18	639	216	53	23	37	38	506	826	23	14	
L. Gale	Wells and Adams	4	19	771	268	36	129	93	125	486	1,215	44	37	
O. W. Hawkins	Lagrange, Noble, etc.	6	15	566	741	47	254	62	225	526	1,120	48		
W. H. Hoops	Brown, Bartholomew, and Johnston	8		1,426	473	24	239	15	28	266	2,105	99	300	
Rev. J. Hooble	Warren and Fountain, and Vermillion, Ill.	17		91	113	12	17		21	52	103	1	4	
H. Kluener	Wayne	12		1,251	511	163	289	661	866	1,039	5,456	366	29	German population.

STATISTICS OF COLPORTAGE FOR THE YEAR ENDING MARCH 1, 1852.—Continued.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	Term of service.	Volumes sold.	Vols. granted.	Public or prayer meetings.	Families destitute of religious books.	Families Rom. Catholics or fatal errorists.	Families habitually neglecting evan. preach'g.	Families conversed with.	Whole number families visited.	Families destitute of Bible.	Fam. sup. with Bible or Test.	REMARKS.
INDIANA—Continued.													
<i>H. Mertens</i> -----	Dubois, Pike, Spencer, and Perry -----	11 1	1,209	344	38	215	106	287	897	1,896	191	77	German population.
<i>A. B. Parmelee</i> -----	Washington and Lawrence -----	3 11	763	288	---	353	---	216	194	760	149	1	German population.
<i>C. Schaffer</i> -----	Knox and Davis -----	7 5	608	192	61	83	10	69	685	1,030	25	12	
<i>A. H. Scherer</i> -----	Brown, Clinton, and Howard -----	4 4	742	216	45	295	1	157	320	696	51	24	
<i>J. Shearer</i> -----	Henry and Madison -----	6 10	841	306	---	401	23	211	447	1,200	327	---	
<i>D. B. Woodburn</i> -----	Monroe and Green -----	8 15	1,149	384	13	350	4	695	560	1,899	---	---	
ILLINOIS.													
<i>J. H. Appel</i> -----	Madison -----	11 15	1,232	390	47	21	37	40	755	1,070	40	78	German population.
<i>J. Blatgen</i> -----	Wabash and Lawrence -----	3 25	316	95	7	7	35	63	287	541	55	8	"
<i>F. Berghelm</i> -----	" -----	3 4	324	54	22	4	58	30	98	680	42	10	"
<i>F. Brockett</i> -----	Effingham -----	4 10	270	185	13	8	---	---	238	482	18	---	
<i>S. W. Bliss</i> -----	Wabash and Lawrence -----	1 12	425	56	---	---	---	---	93	215	---	---	
<i>Alexander Cowan</i> -----	Will -----	5 12	899	422	---	261	253	524	395	1,834	36	---	
<i>Rev. John Crawford</i> -----	White -----	3 8	789	116	29	71	19	66	326	529	50	---	
<i>David A. Davis</i> -----	Chicago -----	10	1,468	1,033	192	296	790	463	3,259	3,847	359	---	
<i>H. S. Dutch</i> -----	Morgan -----	1 27	326	44	---	10	3	27	265	331	5	3	
<i>J. C. Dumser</i> -----	Lake -----	3 13	249	73	14	73	68	42	210	930	27	---	German population.
<i>H. K. Golike</i> -----	Madison -----	2 3	241	89	2	11	28	12	69	104	19	1	"
<i>J. P. Godrick</i> -----	Carroll -----	9	1,616	542	10	107	120	361	499	1,637	96	1	
<i>A. R. Hamilton</i> -----	Whiteside -----	2 21	238	105	19	32	4	27	243	249	6	---	
<i>A. Harpending</i> -----	Kane -----	2 7	234	50	5	20	28	53	309	488	7	8	
<i>Fred. Hartnagel</i> -----	St. Clair -----	9 3	927	201	1	14	152	110	313	1,270	25	93	German population.
<i>W. Y. Johnson</i> -----	Lee -----	11	1,755	663	44	139	18	61	838	1,030	5	---	
<i>J. McLaughlin</i> -----	Marion -----	11 12	1,552	480	47	583	4	622	1,020	1,912	241	107	
<i>J. McNeill</i> -----	Randolph -----	1 22	348	79	3	53	6	77	258	379	12	4	
<i>Rev. A. Muzzy</i> -----	Marshall -----	11	1,194	284	13	124	54	229	511	669	24	---	
<i>W. P. B. Paisley</i> -----	Montgomery -----	4 2	717	324	---	---	---	45	209	359	3	38	
<i>Rev. A. Pease</i> -----	McHenry -----	7 28	861	215	93	207	23	616	1,155	1,158	39	17	
<i>J. B. Pease</i> -----	Sangamon -----	6 28	950	281	---	314	20	266	708	1,219	41	23	
<i>E. R. Rodgers</i> -----	Macoupin -----	3 10	405	138	8	18	---	---	37	339	11	---	
<i>Rev. W. Standard</i> -----	Union -----	7 19	657	115	115	110	2	72	186	235	76	---	
<i>John Vanderlas</i> -----	Stephenson -----	3 21	247	74	16	10	9	7	32	269	10	9	Ger. and Dutch pop.
<i>Nathan Weeks</i> -----	Perry -----	7 8	911	185	35	185	5	249	570	971	129	73	
<i>Charles West</i> -----	Adams -----	11 16	1,516	329	59	140	34	263	459	1,198	25	34	German population.

STATISTICS OF COLPORTAGE FOR THE YEAR ENDING MARCH 1, 1852.—Continued.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	Term of service.	Volumes sold.	Vols. granted.	Public or prayer meetings.	Families destitute of religious books.	Families Roman Catholics or fatal errorists.	Families habitually neglecting evan. preaching.	Families conversed or prayed with.	Whole number families visited.	Families destitute of Bible.	Fam. sup. with Bible or Test.	REMARKS.
WISCONSIN—Continued.													
Conrad Wagner	Brown and Washington	6	382	431	52	812	651	869	941	1,589	152	53	German population.
Peter Yoss	Milwaukee and vicinity	2 15	163	157	---	89	251	100	207	979	82	8	"
CANADA.													
Alex. Angus	Middlesex	12	2,213	977	72	543	86	217	251	1,639	---	---	10 German and English.
Isaac Fry	Lincoln and Hallimond	3 8	956	87	9	15	4	18	48	266	9	10	French population.
Edward Jamieson	Montreal	1	118	12	3	---	879	3	---	2,040	755	80	German population.
George Lung	Perth and Huron	12	1,091	312	66	116	56	21	1,482	1,661	87	48	German population.
John Moffatt	Bathurst District	11 26	2,438	239	53	35	113	51	297	1,501	19	45	"
John McEwen	"	8 21	909	161	38	24	35	50	330	1,157	54	357	German population.
Henry Schneider	Waterloo and Halton	12	1,146	581	134	390	145	---	2,298	3,076	349	202	German population.
Alexander Reid	Partly in Louisiana	11 23	1,545	1,261	7	2,214	1,809	2,724	1,245	4,286	1,977	426	English and Spanish.

COLPORTEURS RECENTLY COMMISSIONED FROM WHOM NO REPORTS HAVE BEEN RECEIVED.

NEW YORK—S. Chatham, U. Guinther, R. Chapin.
NEW JERSEY—Rev. N. Conklin.
PENNSYLVANIA—R. K. Williams, R. McCorkle.
DELAWARE—A. M. Hays.
VIRGINIA—A. Collison, J. M. Littell, E. Williams, Rev. H. Billups, Rev. M. T. Sumner, J. F. Balthis, T. J. Wombwell, Rev. P. Williams.
NORTH CAROLINA—Wm. J. W. Crowder.
SOUTH CAROLINA—R. W. Todd.
GEORGIA—J. W. Espy, Rev. J. W. Givens, Rev. T. W. Wilkes, T. Potts.
ALABAMA—Rev. D. Molloy.
TENNESSEE—R. Ritchie, Rev. R. R. Richey, Rev. W. B. Charlock.
OHIO—G. Meredith, S. F. Farmer,* R. Wallace.
WISCONSIN—T. C. Hartshorn.

MISSOURI—M. Powers, H. Twing.
MICHIGAN—R. Vivers.
IOWA—Rev. P. P. Shirley.

Total 33.

COLPORTEURS COMMISSIONED PREVIOUS TO APRIL 1, 1852, WHOSE TERM OF SERVICE WILL NOT COMMENCE TILL AFTER THAT DATE.

NEW YORK—E. R. Davis, Wm. M. Weld, T. H. Phelps, A. Traver.
PENNSYLVANIA—A. Kleferker, Rev. Wm. Stephenson, I. Beaver, A. C. Youngkin, C. Utry, J. L. Lawson, D. Welfry, C. Felzer, J. M. Schober, A. D. Corse, S. Robinson, W. B. Craig, W. P. Tuttsworth, H. Ealy.
DISTRICT OF COLUMBIA—D. M. Wilson.
VIRGINIA—W. M. Longham, J. E. Elliott, J. F. Allen, Rev. W. Tinsley, Rev. R. Reade.
NORTH CAROLINA—E. N. Poole.
GEORGIA—Rev. D. Verner, J. Purcell.

TEXAS—T. M. Brown.
TENNESSEE—J. P. Clark, J. Kincannon.
OHIO—M. Jones, A. P. Lamborn, P. McCullom, A. C. Harris, Rev. B. J. Lewis.
ILLINOIS—P. A. Tectors.
MISSOURI—C. F. W. Smith, Rev. W. W. Mitchell, Rev. T. Morgan.
OREGON—Rev. Wilson Blair. Total 40.

COLPORTEURS WHOSE REPORTS ARE DEFECTIVE.
TENNESSEE—Rev. B. Brown, Rev. J. Cahoon, Elias Clapp.
OHIO—J. S. Daggy, J. G. Fleming, David Lehman.
INDIANA—A. Cullen, M. J. Cooke, D. B. Eastman, A. F. Watt.

* Those in italics are students. Total 10.

STATISTICS OF COLPORTAGE BY STUDENTS.—Continued.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	Term of service.	Volumes sold.	Vols. granted.	Public or prayer meetings.	Families destitute of religious books.	Families Roman Catholics or fatal errorists.	Families habitually neglecting evan. preach'g.	Families conversed or prayed with.	Whole number families visited.	Families destitute of Bible.	Fam. sup. with Bible or Test.	INSTITUTIONS.
	NEW YORK—Continued.												
Joseph Markle	Albany	M. D. 2	276	51	13	—	4	—	110	343	—	—	Rutgers College.
W. J. McCormick	Jefferson	5	596	315	10	—	50	—	40	760	2	—	Columbia (S. C.) Theological Seminary.
R. W. McCormick	Colored population N. Y. city	2 29	162	32	48	46	107	20	75	437	—	—	Dartmouth College.
J. C. Gibbs	Schoharie	3	585	57	2	53	33	77	425	807	6	—	Amsterdam Academy.
	NEW JERSEY.												
E. D. Mackay	Trenton and vicinity	8	93	42	—	—	24	29	59	117	2	1	Nassau Hall.
W. G. E. See	Bergen	21	286	24	—	—	—	—	—	—	—	—	Rutgers College.
A. R. Plumer	Morris	3	1,414	134	—	133	137	163	270	1,225	83	—	Princeton Theological Seminary.
	PENNSYLVANIA.												
G. W. Calkins	Tioga	2 12	656	183	12	20	7	26	164	523	11	—	Rochester University.
J. B. Jones	Lycorning	6	90	6	2	2	3	3	3	69	—	—	Gettysburg Seminary.
R. Dunlap	Adams	1 10	331	30	1	37	3	30	35	368	17	12	"
Christian Fletcher	Northumberland	3	431	76	15	20	40	19	500	516	16	—	"
J. H. Fink	Lancaster	2 14	652	72	—	10	51	130	136	588	21	—	"
Lewis Hippee	Lebanon	1	169	30	2	12	2	9	22	498	13	—	"
G. A. Long	Lycorning	1 8	404	47	4	4	3	53	293	293	—	—	"
W. R. Record	Juniata	1 6	376	37	3	10	—	—	50	300	4	—	"
Wm. F. Ury	Lancaster	2 22	283	12	1	—	—	—	3	362	—	—	"
J. Zimmerman	Alleghany	2 9	183	187	—	33	20	50	64	377	10	3	Jefferson College.
J. D. Caldwell	Fayette	1	185	47	—	18	—	17	15	315	—	—	"
A. Keeling	Washington	1 20	199	64	—	—	1	10	75	320	—	—	"
W. B. Keeling	Alleghany	2	193	28	2	43	5	79	102	441	—	—	"
W. G. McCreary	Beaver	1 22	336	41	—	—	5	54	91	239	9	—	"
W. L. Mitchell	Washington	1	244	112	—	—	6	—	36	225	—	—	"
E. Longfield	Washington	1 10	385	189	—	—	6	6	12	456	—	—	"
C. R. Van Emon	Alleghany	1	155	35	—	1	1	1	65	112	3	—	Franklin College.
S. Ramsey	Fayette	1 15	534	185	12	23	1	1	41	257	5	5	Lewisburg University.
W. A. Barnes	Fulton and Bedford	2 24	124	39	—	—	5	—	4	200	—	—	"
I. S. Lower	Armstrong	1 23	385	23	—	—	—	—	74	143	—	—	Elders Ridge Academy.
J. M. Sullivan	MARYLAND.												
John W. Kreebles	Washington and Frederick	3	1,206	171	56	126	20	133	175	556	—	—	Gettysburg Seminary.

STATISTICS OF COLPORTAGE BY STUDENTS.—Continued.

COLPORTEUR.	STATE, COUNTY, OR DISTRICT.	Term of service.	Volumes sold.	Vols. granted.	Public or prayer meetings.	Families destitute of religious books.	Families Roman Catholics or fatal errorists.	Families habitually neglecting evan. preach'g.	Families conversed or prayed with.	Whole number families visited.	Families destitute of Bible.	Fam. sup. with Bible or Test.	INSTITUTIONS.
KENTUCKY.													
Elijah Canaday	Hickman and Ballard	M. D. 2 10	257	73	16	4	10	3	162	207	4	3	Bethel College.
J. M. B. Roach	"	2 2	370	61	30	28	7	15	113	196	8	1	"
J. Crane	Trimble and Carroll	1 6	192	87	---	---	2	---	10	151	33	26	Hanover College.
W. Millsaps	"	1 19	201	107	---	---	6	---	7	284	2	1	"
W. G. Millsaps	"	2 6	661	136	---	---	7	---	8	312	14	13	"
T. B. McCord	"	2 2	361	111	1	16	9	---	23	381	15	10	"
H. T. Morton	Anderson	2 15	577	32	11	27	2	39	64	336	8	8	"
W. S. Dock	Butler and Montgomery	4 20	1,278	364	---	172	2	48	130	1,034	55	5	Cincinnati Theological Seminary.
S. Holmes	Montgomery, Bath, etc.	4 6	1,503	215	11	12	19	42	277	654	3	3	"
OHIO.													
J. H. Barker	Morgan	1 23	525	121	8	69	9	81	488	638	16	11	Granville College.
I. N. Swan	Preble	15	150	32	---	---	---	---	---	---	---	---	New Albany Theological Seminary.
N. McConoughy	Ashland	2	346	86	---	23	2	21	210	461	7	---	Western Reserve College.
F. M. Symmes	Butler	12	174	54	8	1	2	6	80	140	---	---	Hanover College.
I. L. Wilson	Pike and Adams	3	476	148	32	47	6	26	87	347	---	---	"
T. J. Taylor	Jefferson	2 24	397	128	---	1	6	3	5	202	---	---	Washington College.
W. A. Pollock	Harrison	1	275	16	---	8	1	---	50	290	5	---	Franklin
J. Boms	Shelby and Dark	24	145	44	2	73	18	24	27	117	4	---	Witttemberg
S. A. Bowman	"	12	123	13	2	73	---	24	27	117	4	---	"
B. Browning	"	29	202	30	---	42	21	34	7	241	27	---	"
T. H. Carney	Champaign	1	121	54	---	6	4	---	28	146	2	---	"
W. T. Countryman	Hardin	1 4	347	43	---	151	26	156	271	592	---	---	"
A. M. Geiger	Champaign	1	134	71	---	15	6	7	21	194	3	---	"
M. Gregory	"	1 27	223	101	1	41	20	15	168	669	7	7	"
J. C. Hileman	Shelby and Dark	29	154	48	---	15	2	54	18	196	8	---	"
T. Hill	Logan	12	156	61	---	---	---	---	---	---	---	---	"
A. I. Imhoff	Shelby and Dark	29	253	53	6	23	3	1	27	119	7	---	"
A. S. Kissell	Clark	1	496	21	3	19	4	---	55	125	5	---	"
F. Lynn	Shelby and Dark	1 24	115	37	---	28	2	1	24	177	5	---	"
J. C. Nace	Logan	1	264	123	5	---	8	30	19	201	5	---	"
J. S. Nace	Shelby and Dark	1 1	131	58	6	43	15	39	27	399	16	---	"
J. P. Nate	"	1 23	110	64	---	5	5	9	4	108	---	---	"
J. Showman	"	1	233	75	---	100	19	---	44	208	45	---	"
T. Voorhees	Logan	1 23	262	91	---	47	11	113	39	212	17	---	"
T. Fowler	Montgomery	4 17	1,860	425	2	30	20	15	187	1,893	73	24	Lane Seminary.
E. H. Grant	Knox	1 15	1,240	114	8	15	21	2	86	500	6	---	Kenyon College.

INDIANA.													
J. Bassett	5	20	1,092	336	---	118	60	109	84	984	44	44	Wabash College.
H. L. Dickerson	1	2	201	177	---	91	13	5	33	255	41	22	"
E. C. Johnston	1	27	93	41	---	14	5	28	29	204	1	---	"
B. Condit	1	---	341	219	---	---	---	---	---	140	---	---	"
B. Gilmer	2	22	374	264	---	113	1	35	100	1,025	70	25	"
J. C. McElroy	1	2	211	17	3	9	---	3	85	198	3	3	"
S. W. Payne	1	---	340	39	---	21	---	3	47	598	10	---	"
W. B. Truax	2	---	276	133	1	33	2	10	30	230	11	11	"
H. B. Collins	2	---	276	133	1	83	2	10	50	230	11	11	"
A. R. Campbell	4	---	518	324	1	34	6	20	50	545	29	12	Hanover
H. M. Giltner	1	16	331	36	2	4	6	---	17	421	1	---	"
H. S. Seovell	14	---	120	18	---	---	---	12	---	200	---	---	"
J. W. Sickles	12	---	70	14	---	---	---	108	---	206	---	---	"
N. Smith	1	---	257	72	2	---	4	---	---	2	---	---	"
J. R. Woodfil	2	2	238	59	2	5	2	2	69	205	3	---	"
B. F. Shocumb	1	15	335	53	---	---	5	---	50	720	3	2	"
ILLINOIS.													
David Blakely	3	---	581	131	11	135	35	156	419	716	51	32	Knox College.
P. Finity	14	---	31	12	---	---	---	4	12	44	1	---	"
E. L. Hurd	2	5	381	135	10	40	35	206	316	413	7	5	"
E. B. Garlburt	2	10	587	66	---	---	---	---	90	368	---	---	"
J. S. Mahan	2	18	322	94	8	86	---	42	164	238	15	12	"
I. G. Scott	1	8	241	65	3	27	---	62	189	193	6	3	"
J. G. Kingsbury	19	---	180	107	---	20	---	---	---	194	---	---	Wabash
E. H. Palmer	1	19	298	120	---	---	---	---	---	358	---	---	"
W. N. Steele	20	---	161	80	---	---	---	---	---	145	---	---	"
MISSOURI.													
I. W. Mosely	1	---	121	57	5	60	---	---	40	300	40	---	Lane Seminary.
IOWA.													
C. C. Humphrey	1	26	114	25	---	18	---	13	106	205	14	4	Iowa College.
CANADA.													
T. Bigelow	3	10	201	101	6	30	96	137	319	709	31	---	Madison University.
M. J. Dunbar	---	---	---	---	---	---	---	---	---	---	---	---	"
M. Atkinson	---	---	---	---	---	---	---	---	---	---	---	---	"
A. Scott	4	---	791	57	10	20	45	32	561	956	43	---	"

SUMMARY VIEW OF COLPORTAGE IN THE SEVERAL STATES.

STATES.	Colporteurs.	Time of service.		Volumes sold.	Vols. granted.	Public or prayer meetings.	Families destitute of all religious books.	Families Rom. Catholics or fatal errorists.	Families habitually neglecting evan. preach'g.	Families converted or prayed with.	Whole number families visited.	Families destitute of the Bible.	Families supplied with Bibles or Testaments.
		M.	D.										
New England ---	20	108	1	17,708	4,468	731	2,215	-----	3,227	14,998	21,733	515	-----
Vermont -----	4	18	27	2,121	582	83	359	231	879	1,389	3,021	54	93
Rhode Island ---	2	18		1,758	325	124	67	79	256	1,357	1,537	-----	-----
Connecticut ---	4	9	24	2,549	154	14	30	71	156	727	2,186	9	8
New York -----	52	349	7	43,090	14,013	1,534	15,605	20,852	27,950	48,342	93,784	14,366	1,856
New Jersey ----	5	40	10	7,338	1,745	126	534	1,278	2,388	6,284	13,006	166	104
Pennsylvania ---	63	337	8	74,514	13,168	1,032	2,195	5,080	6,405	23,550	63,376	2,344	1,352
Delaware -----	3	5	13	592	173	7	190	44	201	404	686	84	-----
Maryland -----	8	73		5,145	2,614	240	765	770	1,015	3,985	12,135	-----	-----
D. of Columbia -	1	3	7	297	192	51	30	86	21	303	510	6	5
Virginia -----	53	282	4	34,470	12,337	1,642	2,462	492	2,502	16,769	28,072	1,080	548
North Carolina --	5	26	16	4,303	1,680	127	2,217	79	594	2,838	4,329	624	478
South Carolina --	4	6	25	595	114	50	10	3	9	140	378	-----	-----
Georgia -----	12	62	25	9,611	3,107	240	1,218	18	599	3,777	8,728	353	251
Alabama -----	9	70	15	12,175	3,202	431	538	102	471	3,494	6,996	529	307
Florida -----	2	13	17	1,874	813	35	110	9	37	174	776	55	41
Mississippi -----	6	40	24	10,943	2,393	174	588	15	196	2,647	3,801	413	352
Louisiana -----	8	75		9,816	2,339	69	1,547	3,302	3,637	4,638	12,164	1,727	985
Texas -----	8	52	11	5,668	1,101	233	508	270	374	924	4,304	326	248
Arkansas -----	1	4	29	949	163	73	65	4	125	353	496	38	13
Tennessee -----	22	122	23	19,757	4,790	536	2,907	309	1,331	7,788	14,264	1,116	404
Kentucky -----	15	76	3	10,411	3,095	149	2,084	753	1,698	2,803	10,878	816	427
Ohio -----	56	384	2	61,783	19,786	949	4,725	4,060	6,422	28,934	63,634	2,090	1,068
Michigan -----	14	88	18	11,829	3,529	413	1,475	725	3,621	11,733	16,791	405	241
Indiana -----	17	114	16	14,286	5,034	614	3,303	1,173	3,344	9,313	24,361	1,594	652
Illinois -----	31	186	17	25,829	7,459	843	3,102	2,360	5,370	17,478	30,370	1,562	630
Missouri -----	22	139	26	21,167	5,848	850	2,483	1,394	2,277	6,831	18,122	1,496	995
Iowa -----	6	38	7	3,564	1,044	190	238	416	732	2,704	5,635	189	147
Wisconsin -----	12	75	8	9,463	4,009	448	3,545	2,160	5,091	9,892	16,868	1,552	420
Canada -----	7	60	25	8,871	2,369	375	1,123	1,318	360	4,706	11,340	1,273	742
Mexico -----	1	11	23	1,545	1,261	7	2,214	1,809	2,721	1,245	4,286	1,977	426
Total ----	473	2,897	11	434,021	122,907	12,390	53,452	49,262	84,062	240,520	498,567	36,751	12,793

SUMMARY OF COLPORTAGE BY STUDENTS FOR VACATIONS, 1852.

Connecticut ----	3	4	24	990	261	20	29	122	239	580	1,174	13	31
New York -----	35	64	16	11,238	3,581	323	775	1,066	1,480	6,546	15,366	354	113
New Jersey -----	3	3	29	1,793	200	-----	133	161	192	329	1,342	85	1.
Pennsylvania ---	23	31	21	6,315	1,443	54	233	159	488	1,785	6,602	109	20
Maryland -----	9	19	15	3,094	452	65	181	40	188	515	1,495	-----	-----
Virginia -----	17	26	6	5,138	1,331	47	452	37	205	1,430	3,460	173	37
Georgia -----	10	9	22	2,152	390	45	10	3	1	321	1,112	5	1
Alabama -----	1		7	125	53	1	12	-----	1	16	53	1	-----
Mississippi -----	1	1	28	719	94	13	46	-----	16	184	184	11	34
Tennessee -----	2	3		593	121	24	24	-----	-----	85	334	7	-----
Kentucky -----	9	22	24	5,400	1,186	69	259	64	147	791	3,555	142	70
Ohio -----	26	33	12	7,902	2,111	83	875	231	661	2,002	8,292	262	42
Indiana -----	16	23	12	5,139	1,935	12	525	106	345	644	6,163	230	130
Illinois -----	9	14	23	2,778	810	32	308	70	470	1,190	2,669	83	52
Missouri -----	1	1		121	57	5	60	-----	-----	40	300	40	-----
Iowa -----	1	1	26	114	25	-----	18	-----	13	106	205	14	4
Canada -----	4	7	10	992	158	16	50	141	169	880	1,665	74	-----
Total ----	170	275	5	54,603	14,208	809	3,990	2,200	4,615	17,447	53,971	1,603	535
Total by Colporteurs and Students ---	643	3,172	16	488,624	137,115	13,199	62,442	51,462	88,677	257,967	552,538	33,354	13,328

In the following brief review of the colporteur labor performed in the several states, the results of the joint labors of regular colporteurs and students are combined. With the exception of a few extracts from the reports of superintendents, the bare statistics are given, referring the illustration of the methods and results of colportage to the more widely circulated columns of the Messenger.

AMERICAN TRACT SOCIETY, BOSTON.

This important and highly efficient institution has rendered the most valuable aid. With a vigilant and enterprising committee, experienced and active officers and agents, and an intelligent and benevolent field, its coöperation has ever cheered this Society in its labors. The harmony of counsels has been uninterrupted. The two institutions have but one heart, and are "workers together with God" and with each other, in enterprises for the recovery of the world from sin and death.

During the year ending May 1, 1851, its total receipts were \$65,151, including \$33,637 91 for publications sold; and its expenditures for publications, \$37,402; colportage in New England, \$12,158; for foreign distribution, \$500; domestic grants, \$5,657, and other expenses, \$3,976 84.

Twenty colporteurs were employed during the whole or part of the year in Maine, New Hampshire, Vermont, and Massachusetts, who visited 21,733 families, 2,215 of whom were destitute of religious books, and 515 were without the Scriptures. They held 731 meetings for prayer and religious conference, sold books to the amount of \$4,426, made grants to the value of \$744 68, and circulated \$912 46 worth of Bibles.

The Society have purchased the building they have for some years occupied for a depository, in Cornhill, Boston, at an expense of \$8,400, to be paid for from a fund formed from avails of rent of part of the building and from donations and legacies given for this purpose.

VERMONT.

Four colporteurs in Western Vermont for a part of the year have visited upwards of three thousand families, with about half of whom they have had religious conversation, and have circulated about three thousand volumes by sale or gift. Hereafter the labors in this state will be conducted by the Society at Boston.

RHODE ISLAND.

Two laborers have been employed in this state, one of whom has been seriously hindered by ill health, and has been chiefly occupied in the

care of auxiliaries, and the raising of funds. The number of families visited has been 1,537, and the number of volumes circulated by sale or gift has been 2,082. The circulation of the Messenger is large and highly acceptable to the friends of the gospel in the state. In some places it is distributed as a monthly tract.

CONNECTICUT.

The number of colporteurs in this state has been seven, mostly students, for the whole or part of the year. They have visited 3,360 families, and have circulated 3,954 volumes.

NEW YORK.

The whole number of colporteurs in this great state has been eighty-seven, including thirty-five students for their vacations. The number of families visited has been 109,150; the number conversed or prayed with, 54,888; the number of volumes sold, 54,328, and the number granted, 17,594. The number of prayer-meetings or public meetings addressed has been 1,965; 16,380 families were destitute of religious books; 21,918 families—one fifth—were Roman-catholics; 29,430 families, or more than one fourth, neglected the house of God habitually; and 14,720 were destitute of the Scriptures, of whom 1,969 were supplied. The sales are smaller in this state, proportioned to the number of families visited, than in almost any other, owing to the extent of the labors among emigrants.

NEW JERSEY.

Eight colporteurs, including students, have visited 14,348 families, with 6,613 of whom they prayed or conversed, and sold 9,131 volumes, and granted 1,945. The number of families neglecting the sanctuary was 2,580, or more than one-sixth, and 1,449 were Roman-catholics.

PENNSYLVANIA.

The number of colporteurs in this state has been eighty-six, of whom twenty-three were students, for the whole or part of the year. A considerable part have been Germans. They have visited 69,978 families, conversing or praying with 25,335, selling 80,829 volumes, and granting 14,611 volumes to the destitute. The number of families destitute of preaching has been 6,893; destitute of books, 2,428; of Bibles, 2,453;

of whom 1,372 were supplied. The number of Roman-catholic families was 5,239. The number of meetings held or addressed was 1,086.

MICHIGAN.

Fourteen colporteurs, English, German, and French, have been employed for the whole or part of the year, who have visited 16,791 families, one fifth of whom neglected evangelical preaching; with 11,733 families they conversed or prayed; sold 11,829 books, and granted 3,529.

INDIANA.

Thirty-three colporteurs, including 16 students and several Germans, visited 30,524 families, conversing or praying with 9,957, selling 19,425 books, granting 6,969, and holding 626 meetings. Of the whole number, 3,828 were destitute of books, 1,824 of Bibles, 3,489 of preaching.

ILLINOIS.

Forty colporteurs, including nine students, have labored the whole or part of the year, visiting 33,039 families, conversing or praying with 18,668, selling 28,607 books, and granting 8,269. Families destitute of good books, 3,410; of Bibles, 1,645; of preaching, 5,840. Number of Roman-catholic families visited, 2,430; number of prayer-meetings, 875.

VIRGINIA.

The number of colporteurs in Virginia during the whole or part of the year, including 17 students, has been 70, who have visited 31,532 families, with 18,199 of whom they have had religious conference or prayer. The number of volumes sold was 39,608; the number granted, 13,668; families destitute of all religious books, 2,914; of the Bible, 1,253, of whom 585 were supplied. The number of meetings held was 1,689.

The annual report of the superintendent of colportage, Mr. J. Cross, is a full and interesting document, and presents facts of deep interest from pastors and colporteurs, showing the blessing of the Holy Spirit on the labors of the year. A marked feature of the year has been the increased attention to the poor. "Many of our men," he writes, "have confined their visits entirely to the poor." The document of Mr. Cross having been published separately, and the reports of previous years having contained full notices of the progress of colportage in Virginia, the Committee have omitted it the present year, with the exception of the following

FACTS FROM PASTORS.

Rev. N. C—— writes, "I was sent for to visit a gentleman who was in great distress of mind, and who had been for some time in bad health. He had no hope of being restored, no hope in Christ, and was fully aware of the doom of the sinner. In this distressing state of mind I found him. I spent many hours in vain endeavors to convince him of the willingness of Christ to save just such a sinner as he, but all seemed in vain. In the next room I found 'The Anxious Inquirer,' by James; turned down a leaf at the second chapter, requesting particular attention to it. He read the chapter marked, and then the whole book, and said that book had been the means of saving him from despair. After he had made a public profession of religion, he sent the book to his brother, a physician. It was the means of leading *him* to the Saviour, and he and his daughter united with the church at the same time. These gentlemen were both men of wealth and intelligence. The one has gone to his rest in heaven; the other still lives, and contributes liberally to the various benevolent objects of the day.

"I was afterwards sent for to visit Mrs. G——, who was in bad health, and in a very distressed state of mind. After having said every thing that I thought adapted to her case, I left James' Anxious Inquirer, requesting her husband to read it to her. The result was, that both were led to Christ. Both these persons are since dead, and both gave good evidence that they died in the Lord.

"A few days ago an old man came to converse on the subject of religion. I asked him what it was that first led him to serious reflection. He reminded me that a year or two ago I had sent him a book. Previous to this, he had not thought seriously about his soul, and seldom attended church. He read the book, then commenced reading the Bible and attending church. On the last Sabbath, he and fourteen others united with the people of God. Since the beginning of the year 1850, 43 persons have joined the church, and I have reason to believe that the circulation of books and tracts has been prominent among the means which God has blessed."

Rev. H. J. R—— writes me, "Since I have been engaged in voluntarily distributing the publications of the American Tract Society, enough has appeared to convince me of their value as a means of bringing souls to Christ, and establishing Christians in the faith. I sold a lady the volume, 'Religion and Eternal Life.' It was the means of her conversion. She is now a consistent member of my church. I sold 'Pike's Persuasives' to a young man: he became awakened under the reading of it, gave his heart to God, united with the church, and is a useful member. I closed a meeting recently in one of my congregations, during which quite a number were hopefully converted. At the close, however, there was a young man who had not found the Saviour, though he had been an earnest inquirer for some time. James' Anxious Inquirer was recommended to him. He read the book, found his case described exactly, believed in Jesus to the saving of his soul, and now goes on his way rejoicing. I persuaded a young lady to buy the 'Guide to Young Disciples.' A short time since, she told me that she had been peculiarly exposed to temptation, but that book had met her case, and taught her the best means of avoiding it. Many more instances of a similar character I could relate, which have come under my own observation, of the great value of those books, which have been instrumental in the conversion of many now in heaven, and of others who, I trust, are on the way."

Rev. J. P. L—— writes, "I have placed more or less of the books you sent me in every family in my charge. The people love them; they are exerting a silent but potent influence. Last November we enjoyed a precious revival, and 44 were gathered into the church. I am deeply impressed with the value of those publications,

and have, at my own expense, given to those who were unable or unwilling to purchase at least one-fourth of all the books sent me by the Society. This, to a *poor* minister, is a heavy tax; but I know of no way in which charity can be better bestowed, and were my ability equal to my wishes, I would give thousands to scatter these leaves from the tree of life among the destitute."

Rev. W. S. M'C— writes, "I expect to see great results from the influence of your Society's publications. While travelling, last year, through Virginia and Tennessee, I rarely stopped at a house where I did not find a book or tract left by the colporteur. Those beautiful books, like rills of living water, are gliding silently down the mountain sides and through the valleys, blessing and fertilizing human hearts, as the stream fertilizes the arid soil. They have found their way into the most obscure communities, and into the meanest hovels, where books are things almost to be wondered at, so uncommon is their appearance."

These testimonials are from men holding no commission under your board, and some of them not even distributors of our books. Many more might be added, did the limits of a report permit.

The statistics of colportage in Virginia for the last seven years are as follows: Years of labor performed, 101; families visited, 105,532; volumes sold, 175,590; volumes granted, 65,078; meetings held or addressed, 7,080; families destitute of all religious books except the Bible, 14,399, and 7,562 were destitute of the Scriptures, of whom 5,632 were supplied. The number of families habitually neglecting evangelical preaching was 9,527.

NORTH AND SOUTH CAROLINA.

Nine colporteurs have visited 4,707 scattered families in these states, conversing or praying with 2,978 of them, selling 4,898 books, and granting 1,794. Nearly half the families were destitute of religious books.

GEORGIA.

Twenty-two colporteurs have been employed a portion of the year, including 10 students, who have visited 9,840 families in the more destitute parts of the state, with 4,098 of whom they conversed or prayed; selling 11,763 volumes, and granting 3,497. The number of families who were destitute of all religious books, except the Bible, was 1,228.

ALABAMA.

Ten colporteurs have visited 7,049 families, holding religious conferences with 3,510 of them, and effecting the sale of 12,300 volumes, and granting 3,255.

FLORIDA.

Two colporteurs have circulated 2,687 volumes by sale or gift.

MISSISSIPPI.

Seven colporteurs have visited 3,980 families, with most of whom they had religious conversation or prayer, and sold 11,662 volumes, and granted 2,487.

LOUISIANA.

Eight colporteurs, for the whole or part of the year, have visited 12,164 American, German, French, Spanish, Portuguese, and Italian families, of whom 3,302 were Roman-catholic; number conversed or prayed with, 4,638; volumes sold, 9,816; granted, 2,339; destitute of preaching, 3,637; of good books, 1,547; of Bibles, 1,727. Mr. Packard, superintendent, reports encouragingly as to the good accomplished among the heterogeneous population of the south-west, and urges a speedy increase of laborers, especially for the European population. "At least twenty additional laborers are greatly needed in this field."

TEXAS.

Eight colporteurs for a portion of the year, including two Germans, have visited 4,304 families, and effected a circulation of 6,769 books. One of these, operating on the Rio Grande, spent a portion of the year in Mexico.

ARKANSAS.

A single colporteur has circulated 1,112 volumes during a part of the year. It would be desirable to add several laborers in this state.

TENNESSEE.

Twenty-four colporteurs for the whole or a portion of the year, have visited 14,598 families, one-tenth of whom were neglecters of the sanctuary, and nearly one-fourth destitute of religious books. They sold 20,350 volumes, and granted 4,911.

KENTUCKY.

Twenty-four colporteurs have been employed for the whole or a part of the year, visiting 14,433 families, with 3,597 of whom they conversed

on personal religion or prayed, selling 15,811 books, and granting 4,281. More than one-seventh of the families were previously destitute of all religious books, and nearly the same proportion did not wait on the evangelical sanctuary.

OHIO.

Eighty-two colporteurs, German and English, including 26 students, visited 71,926 families, conversing or praying with 30,936, selling 69,685 books, and granting 21,897. Of the whole number, 7,083 neglected evangelical preaching, 5,600 were destitute of all religious books, 2,352 without the Bible, of whom 1,100 were supplied, and 4,291 were Roman-catholics. The number of meetings held or addressed was 1,032.

MISSOURI.

Twenty-three colporteurs, English and German, have visited 18,422 families, conversing or praying with 6,871, selling 21,288 volumes, and granting 5,905. Families destitute of religious books, 2,543; of Bibles, 1,536; of evangelical preaching, 2,277; number of Romanist families, 1,394; prayer-meetings held, 855.

IOWA.

Seven colporteurs, including Germans, have visited 5,840 families, and effected a circulation of 4,747 books by sale or gift.

WISCONSIN.

Twelve colporteurs, English, German, Welsh, and Norwegian, have visited 16,868 families, conversing or praying with 9,892, selling 9,463 volumes, and granting 4,009. Families destitute of books, 3,545; of Bibles, 1,552; of preaching, 5,091; Roman-catholic families, 2,160; meetings held, 448.

CANADA.

Eleven colporteurs, including four students, have labored among the English, French, and German population of Canada West, visiting 13,005 families, conversing or praying with 5,586, selling 9,863 volumes, and granting 2,527. One-tenth of the families were without the Bible, and not far from the same number were destitute of religious books or evangelical preaching. Not less than 391 public or prayer meetings were held. The Society's publications are gaining a wide circulation in the provinces, and the field for colporteur labor is opening widely.

MEXICO.

A colporteur continued his labors along the Rio Grande until the civil outbreak, which made life entirely insecure, when he returned to New Orleans, and has since prosecuted his labors among the Spanish, Portuguese, and Italian population. From his journal of nearly thirty pages we extract a few facts.

Mr. Reid visited Matamoras, Monterey, Guerro, Salinas, Puebla, and several other cities and towns. In passing from one prominent point to another, he frequently stopped at the ranchos on the way, visiting from house to house. But it was generally dangerous to cross the country alone. Travellers went in companies, armed to meet robbers, and often in the night to elude the vigilance of marauding Indians. He found the people everywhere desirous of purchasing books, though the Romish priests frequently took occasion, in public discourses, to denounce them as heretical, and himself as "a wolf in sheep's clothing." So violent was the opposition of the priests, that in several instances he deemed it prudent to withdraw, though the civil authorities were disposed to favor him. In one place having called—as was his custom on entering a town—upon the alcalde, informed him of the nature of his business, and exhibited samples of all his books, that dignitary showed his friendliness by immediately purchasing two dozen of each kind, for the schools. Thus introduced to the citizens, the colporteur was making rapid sales, when he was summoned by the alcalde to appear before the priest. He obeyed, but finding that the will of the priest was law there, he left, and at the request of the alcalde took back the books purchased for the schools.

But generally the people would have books in spite of the priests. They soon began to ask eagerly for "The Religion of Money," a little book which they liked, because they said it described the religion of Mexico, and *went against the priests.* Revisiting a town, he found that the Bishop had been there, denouncing the books, causing some of them to be burned, and prohibiting all persons from receiving or reading them, on pain of excommunication. Few, however, cared for his threats. The alcalde said to the colporteur, "It is my duty to inform you that your books are prohibited," at the same time assuring him that he could sell as many as he pleased with impunity. He sold in that place all he had with him, and could have sold many more.

In all the places revisited, there was great inquiry for Bibles. Few seemed to know much of the character or contents of the Bible, but *their curiosity had been excited by the frequent references to it in the books*, and by the fear with which the priests regarded it. At several large fairs which the colporteur attended, there was frequently a rush to his stand for Bibles and Testaments. This eagerness of the people for religious reading induced Mr. Reid to continue the work at the hazard of his life. He was frequently watched, and marked as a victim by those who knew that he had money in his possession. On one occasion crossing the country in company with two men professedly friendly, he saw them hold a short consultation, and then separate, one riding rapidly forward, and the other falling back out of sight—a sure indication of evil intent. He could do nothing better than go on praying, and trusting in God. Left without a guide he lost his way, and fell unexpectedly on a rancho, where he was kindly treated and sheltered for the night. The next day he was fired at from the bushes by the way-side. The ball whizzed harmlessly by his head; and

the robber, seemingly abashed at missing him when so near, made no attempt to follow him or to fire again. On another tour, he passed several bodies of persons killed by the Indians, and one night the little village in which he was stopping was attacked, and a woman and children carried off. Leaving a place to return again soon, and fearing he might be killed by the way, he put his money into the hands of an American friend; but on returning he found that his friend, going out a little distance from the town on business, had been killed. More than once he was betrayed or deserted in the hour of danger, by Mexicans hired to guide and assist him. But though often in great perils, through a kind and watchful Providence, he escaped with only occasional losses of property. Few will censure him for at length deeming it duty to abandon so dangerous a field, at least for the present.

DO COLPORTEURS GO TO THE DESTITUTE ?

The leading feature of the theory of colportage has been its adaptation to the destitute unevangelized classes. After eleven years' experience of the practical workings of the system, it is believed that the reasonable expectations of the friends of the enterprise in this behalf have been realized. Both the degree and extent of the destitution, and the adaptation of colportage to the difficult work of conveying gospel instruction to the poor, have been demonstrated on a vast and increasing scale.

The statistics bearing on this point are highly instructive. They show that during eleven years fully 436,762 families have been visited at their homes, who were previously destitute of all religious books except the Bible, and 176,065 visited since 1846 had not that precious volume. In four years alone, the number of families destitute of the preached gospel exceeded 312,000, and 276,362 families were Roman-catholics or other errorists. Are not these statements conclusive as to the aim and practical direction of the system ?

But a more detailed illustration of this topic may be acceptable to the Society and its patrons. The Committee therefore append brief extracts from the annual reports of nearly one hundred colporteurs from various states, north, south, east, and west, which indicate the spirit and labors of this humble department of Christian toil. They will be read with painful interest in view of the wide moral desolations they unfold, but with gratitude to God in view of the effective and self-sacrificing endeavors to impart scriptural knowledge to the destitute. It will be seen that the testimony is largely drawn from the older central states, where some might suppose there was less necessity for such labors, rather than from the correspondence of those whose fields are almost entirely without religious culture. What, then, must be the spiritual condition of the sparse, newly-settled, heterogeneous population in the frontier states ? A complete view of even this year's labors in this direction

would occupy volumes. No extracts are inserted from the reports of the German colporteurs and those laboring among other emigrant classes, as it is well known that they are *almost wholly devoted to the unevangelized*. Who that has the spirit of Christ and a heart of compassion for the Christless, but will be impelled by such statements as the following to renewed effort and earnest prayer that the waste places of our American Zion may be built up?

VERMONT.

“There are many places in Vermont where they have no evangelical preaching. Vermont is evangelized only in part. It is understood that the gospel is preached by books and tracts to multitudes who could not and would not hear it in any other way.”

E. W.

“My labors have been confined during the quarter to — county, a destitute field and hard of cultivation. More than one-seventh of the families visited during the year were destitute of religious books, and about one-fifth habitually neglect attending evangelical preaching.”

T. R.

“My labors have not been in vain, as I find many destitute, and I feel the need of hunting them up. I did not think there was so much destitution around us; I try to visit every family in my field of labor.”

O. F.

NEW YORK.

“It has been my endeavor to reach all the families in destitute and secluded places, and some families have told me they have never been visited by a colporteur before. In one such neighborhood of seven families, but one family pretended that they attended church at all, and that one but seldom. A woman who had made a profession of religion, told me that she had not been to meeting for five or six years. Her children and some of her neighbors' children appeared as if they had never before heard religious conversation. But few of them could read at all. I gave them some books and tracts, but they bought nothing. The same might be said of other neighborhoods.”

E. A.

“I do not think that more than one-fourth of the 2,000 families I have visited habitually attend evangelical preaching. It is my custom to call on every family as far as I go, and I am particularly careful not to pass by those sections and neighborhoods which are comparatively destitute and neglected.”

E. C.

“In two neighborhoods that I have visited, the people almost entirely neglect the house of God. Within ten miles of P. there are neighborhoods bordering on heathenism, without Sabbaths or Sabbath privileges, and what is worse than all, their children are without Sabbath instruction. A family who told me that they took a religious paper, took down one to show me. It was the ‘*Brother Jonathan!*’”

F. S. H.

“There is a great destitution of the Bible and of all religious books in the field where I have been engaged. In one considerable portion of it, one-fifteenth of the families were destitute of the Bible, and one-tenth of all other religious works. In all parts of it there was a painful destitution, though not equally great. I have attempted to make thorough work, by visiting every occupied dwelling and conversing

as far as practicable with every soul. I have not been able to learn of more than one inhabited house which I have passed by." B. F. R.

"I found six families in one day who were destitute of the Bible and religious books." B. G. McK.

"I have taken care to visit the poor and ignorant, and have tried to do my duty to them. I have found 37 persons that cannot read, without including Roman-catholics, few of whom on my field can read." G. W. H.

"In many places in the county, they do not enjoy the advantages of a stated ministry, and in others they have only occasional preaching, while some are entirely destitute of the blessing of a preached gospel, or meetings on the Sabbath-day. I have devoted the greatest portion of time to the more destitute part of the field, back from the more public roads, often difficult of access. In some places where the people have been destitute of meetings, I have called the attention of the neighboring ministers, who have kindly consented to supply them with the preaching of the gospel." J. B.

"I have made it my business to visit every family that was at home in the towns I have passed through, and have spared no pains or labor to find the most obscure and neglected. Many times I felt that I received seven-fold for all the labor that it cost me to get to them, for they appeared so delighted to have a Christian call on them and spend a season in religious conversation and prayer. The grateful emotion they often manifest when I have supplied them with religious books, fills my heart with gratitude that there is a Society that sends good books to the poor." A. E. S.

"There are in this county 22 large townships, with a population of 55,000 or 60,000. The number who attend church regularly is probably less than one-half, making a population of about 30,000 who are deprived or who deprive themselves of the stated means of grace. More than one-third of the families visited were destitute of religious books, and about one-seventh were without the Bible." J. M. T.

"About one-eighth of all the families visited were destitute of all religious books except the Bible, and about one-ninth without the Bible. Some, especially among the Roman-catholics, are so ignorant respecting the Bible that they do not know it from any other book. One woman, not a Catholic, being without the best of books, told me that they had a Spelling-book which contained the whole Bible. Scores if not hundreds of log-cabins have never received a religious visit previous to my visiting them. Many who six months ago were never seen reading a religious book, may now be found poring over the pages of our precious books with the greatest delight. There are many places where there is preaching only once a month, others have none at all. Consequently many are far from God, nor can I see how they can ever have the gospel unless some one carries the good news to their homes and firesides. I have made it a rule to visit all, rich and poor, high and low. In some parts many immortal souls are exposed to error, superstition, and heresy, and are in a deplorable condition. I have furnished many families with religious books who, were it not for this system, would have remained to this day, if not for ever, destitute of them." J. S.

"More than one-third of the families I visited were without other religious books than the Bible, and most of such were too poor to buy. There are some scattered families in the mountains five or six miles from preaching, many of whose members cannot read. Many of those who live near church never go. There is preaching within the reach of nearly all, twice a month." J. B. P.

"There is need of labor here in every part of the county, and the colporteur seems to be the appropriate laborer for many parts of it. Of the 918 families visited, 358 were destitute of all religious books except the Bible, and 207 were without the word of God!"

J. S. S.

"In my labors as a colporteur, I have given special attention to the destitute and neglected classes, to those who are reached by no other instrumentality. I have considered that to benefit those classes was one great object the Society had in view in this work. I have often been told by intelligent persons, 'It will do no good to visit such a family—referring to the destitute—as they cannot buy books, and would not read them if they had them.' I reply to such persons, that I consider it of greater importance to visit such families and give them Baxter's Call or some similar volume, than to visit those who are supplied with religious books, though I should sell several volumes; and it has ever been one great object with me to seek out the poor and needy, that they may have the gospel preached to them, and to reach every family as far as possible on my field."

C. B.

"We have five towns in this county that have not stated preaching, and two or three that have no house of worship. I have endeavored to look up all the destitute and neglected families in the towns I have visited."

O. A. C.

"I have been a good deal in the outskirts of towns where the operations of the Society have been very little known. I found a good deal of destitution in the towns of W. and H., a good many habitually neglecting the sanctuary, and quite a number destitute of any religious books, even the Bible. In one neighborhood near a rum-hole, I found seven of these families, two of whom were without the Bible."

S. C.

"Wherever I have travelled, I have made it a business to visit all, rich and poor, to supply each family with some book, by sale or gift, with such personal effort as I have been able to make. A good part of my time has been spent in a lumbering country, where but very little attention is paid to the morals and education of the people. In one neighborhood there had not been a sermon for more than a year—they had no Sunday-schools or religious books. Most of them appeared anxious to obtain the truth. They have now hired a minister one-half of the time, organized a Sunday-school, and purchased a library of me. Nearly one-fourth of all the families were destitute of religious books, and more than one-fourth habitually neglected evangelical preaching."

L. H. W.

"I have devoted much of my time to those places which were otherwise destitute of religious instruction. The extent of them has been greater than usual the past winter, in consequence of several feeble churches being destitute of regular preaching. In one settlement there had not been an English meeting since I was last with them, more than a year ago. I have much reason to believe that these yearly visits have been blessed to this settlement. Almost all their reading is thus furnished. Several families destitute of a Bible have been supplied. There is a large region on the borders of this great wilderness without much religious instruction. I find also in the city every day's labors bring us to families who attend no religious meeting, are acquainted with no ministers, and remain strangers to the sympathy felt by Christians for them. They will only become interested as missionary labors reach them. Many are very destitute of religious books, but few will purchase. There is much ground upon this field that absolutely requires colporteur labor."

C. H.

"The number of families visited in about five years is over eleven thousand, more than eleven hundred of whom were destitute of religious books, and nearly five hundred were without the Bible. I have gratuitously supplied nearly all those destitute of

the Bible and other religious books, either with the former or the latter, or with both, and with tracts also. I have given books to hundreds of other families who were nearly destitute. I have given books to many ministers struggling with a limited support and with a still more limited library. Multitudes of poor families have welcomed the gratuity with tears of joy. I endeavor to look up the poor and destitute. If it were not necessary to call on *all* the families in the field, my sympathies would prompt me to spend my entire time among the poorer and the more destitute class of society. It is among this class that I witness the most tears of religious emotion, and in which there have been more hopeful conversions than among any other people with whom I have labored, so far as I know. I thank the Lord I can go to the destitute poor—that the Society especially sends me thither, and furnishes me with the best of books and tracts to give them. In an extensive neighborhood of poor people, far remote from religious privileges, living upon a mountain, and very seldom visited by the living preacher, an interesting revival of religion followed the gratuitous distribution of books and tracts in almost every family, for they were too poor to buy. After the revival I visited them again, and was received with much joy.

“Among the 11,000 families visited were hundreds who cannot read. I have seen multitudes of children who seemed entirely ignorant of such a being as the Lord Jesus Christ. Many of them are trained in the school of infidelity. I have been shocked by hearing the little atheist of twelve years say to me, ‘There is no God.’”

“I was pleased with a remark recently made by a clergyman to two or three others, who spent the night at my house. ‘Brethren,’ said he, ‘we need a revival in our own souls, in order that we may see the beauty and richness of the Tract Society’s publications, and their wonderful adaptedness to promote revivals. Never have I been so well prepared to appreciate the work in which the Society is engaged, as since the revival among my people. Read them brethren,’ said he, ‘they will do you good.’”

H. B.

NEW JERSEY.

“My usual plan of labor is, after having secured the favorable coöperation or notice of the ministers of a town or neighborhood, where there are such—for there are several townships on my field where no ordained ministers reside, and some where they only preach once in two or three weeks—to go up one side of a street and down the other, or complete one road after another, visiting every house, store, or workshop, conversing or praying with individuals and families as opportunity and circumstances permit, invariably giving one or more suitable tracts where no publications are bought.”

W. C. P.

PENNSYLVANIA.

“I attempted to visit every family in this county, and I think I came within forty or fifty of doing so. In this attempt I have had lonely and bad roads to travel, often miles from one house to another.”

W. M. R.

“The wants of the people in the part of the country I have visited are great. There is a great lack of books. The conviction on my mind is more and more strengthened, that the Society by the agency of colportage reaches a class of people that will not be reached by other means, and that this class is so numerous that if its operations did not reach any other class, it would be worth all the trouble and expense.”

H. W. L.

“This section embraces a large territory with comparatively few settlers, many of whom are entirely destitute of stated preaching, and with but few of the ordinary

means of grace enjoyed by those who inhabit more thickly settled and older communities.”

B. A.

“I have endeavored to visit all the families in the parts where I have travelled, and for this reason have no doubt failed of selling as many books as I should, had I passed by some families that would not purchase and spent my time with those that would. There is a vast amount of destitution in spiritual concerns in the county. Without some such agency as the colporteur work, I am sure that many people here would go down to the grave scarcely ever hearing of such a thing as religion.”

P. S. H.

“Increased acquaintance with my field convinces me more and more that it will need the application of colportage for a series of years. The great mass of the people are quite destitute, and a large number of those who are willing to purchase have not the means of purchasing more than one or two volumes at a time. From what I have seen and heard, I am compelled to believe that there are from 2,000 to 4,000 of the 7,000 families in the county who scarcely hear an evangelical sermon in a year, to say nothing of the hundreds who live where they cannot hear preaching very often if they wish, or of the thousands who stay away from preaching nearly or quite as often as they go to hear it.”

D. H. S.

“I have visited 1,225 families, and to my knowledge left no family without some printed heavenly truth—I trust enough of salt to savor.”

D. McC.

“I have made it my principal study, object, and aim to visit the poor and lower classes of society, and uniformly to instruct and pray with and for the poor and neglected. I found a family in the most extreme ignorance from oldest to youngest: they had no books, and none of the five children had ever been to school, nor did any of them know one letter from another.”

D. T. H.

VIRGINIA.

“I am endeavoring to visit every house in the county. I feel more solicitude to visit the poor than the rich. It is at these places I frequently derive the most comfort, for the good Book tells us it is more blessed to give than to receive. I find it verified in many instances.”

J. V. R.

“Our plan was for me to visit only the poorest parts of the place; so my sales were small and grants large. I found much poverty and destitution. In visiting 25 families in one day, I found five destitute of Bibles and all religious books. The average of all I visited was one family in seventeen destitute of Bibles, and nearly the same of religious books.”

C. R. R.

“During my labors here, I have visited 590 families: 103 of these never attended the public worship of God; 65 I found destitute of all religious books except the Bible, and 45 were destitute of the Bible itself. When it is remembered that this is only about one-fourth of the county, and by far the most enlightened part, and also in one of the oldest and most wealthy counties in the whole valley of Virginia, these facts seem almost incredible, and the more so when we remember there are 19 different denominations of Christians who profess to be governed by the teaching of the New Testament, and who have their preachers or teachers who pretend to expound its doctrines.”

A. P.

“Two-thirds of all the families of this county are destitute of all religious books except the Bible, and some have not even a Bible in the house. There are a great many adult persons who cannot read or write.”

I. W. O.

"Many were destitute of books, and were very desirous to obtain them, but had not the means. I met a little boy in his eleventh year who did not know who was the Saviour of sinners, and never heard that Christ was the Saviour. He had never been at preaching in his life, but had heard of preachers being about. Many of the families visited have but little opportunity of going to church, and remarked that unless they could get religious books to read, they had no opportunity for religious instruction. Such instances are not rare in this mountainous country; and if such places are not sought out and explored by the colporteur, and supplied with religious reading, what other agency will furnish them? A colporteur of another institution has been in the same field with me. We have had no difficulty; each finds he has enough to do, and both together are not supplying the destitution as fully as in my view it ought to be done."

Rev. D. C. P.

"I have found families destitute of all religious books, and without the precious Bible. They have received it joyfully, and thanked me again and again for calling, conversing, and praying with them and for them. The census of ignorance and destitution is great and appalling, but the tide of benevolence is increasing. Many are ignorant because they make no effort to acquire knowledge. Many are without good books and ignorant because they are unable to purchase and send their children to school, even if one was accessible, and because no bookstore is in reach of them. Many would attend preaching, but cannot. They are too old, too feeble, too remote, and have no place to go to, and many no means or ways of getting to church."

Rev. J. T. H.

"These counties enjoy great privileges as respects both mind and heart, yet in each there is much destitution and ignorance. On the mountain sides, in the valleys, and often within a short distance of the sanctuary, are families who habitually neglect the worship of the only true God."

J. W. W.

"I have not visited many families of wealth, but the common and poor with very few means of grace, whose children are growing up immoral, without restraint. In some neighborhoods the people have very little preaching. In one neighborhood of forty souls, there was not a professor of religion: they were poor, ignorant, cast off from society, and some never saw a preacher."

A. B.

"In 31 days, I found 41 families without the Bible. In travelling five miles, I found nine families destitute. One woman told me she had plenty of good books, but I ascertained that she had not even a Bible. I furnished a man about 50 years old with the first Bible he ever owned. Nearly one-fifth of the families were entirely destitute of religious books, and many others are nearly so, having sometimes only one or two small books lying about in the smoke and dust, as though they had not been moved for months. In fact the few books owned by a great many have been given by former colporteurs, and even those which have been bought were brought in by them, there being no other sure means of getting religious books. The nearest bookstore is 50 miles from me, and from the west end of my field it is 75 or 100 miles distant. Merchants do not pretend to keep religious books, there is so little demand for them. Ignorance prevails to an alarming extent: many whole families cannot read a word, and some such cannot be persuaded to send their children to school. In one case, I preached to a congregation in which I could find only three persons who could read."

Rev. M. B.

NORTH CAROLINA.

Mr. —, who found 1,829 of the 2,960 families he visited destitute of all religious books, and 457 without the Bible, says, "We have many dark spots in our county,

and although the Bible has been circulated over our state, there is yet a great amount of ignorance to be removed before the clear light of the gospel can shine."

J. N. A.

GEORGIA.

"My object has been to search out the destitute families, hence I have sold but few books in cities or villages; neither have I often attended courts or public gatherings, but have visited families at their firesides, where I could talk to them face to face. I have travelled in wet and dry, in cold and hot weather, over hills and through swamps, in search of the destitute poor, that I might accomplish the object of your charity. More than half of the families visited have been destitute of religious books, and a large portion without the Bible."

T. C.

FLORIDA.

"On my field there is in places great destitution. Many neighborhoods have but little preaching. Many have not the opportunity of hearing the word preached, and others do not hear it that might. One-third of the families were destitute of religious books, and one-sixth were without the Bible."

J. R. H.

TENNESSEE.

"About one-fourth of the families I visited were destitute of all religious books except the Bible: a number of the others had but a few small volumes, often but one or two, and those often the Society's publications distributed by a former agent. It has been my custom to visit all classes of families; huts on the hills, and the lodge in the garden of cucumbers, though often difficult of access, have in no instance been overlooked. Streams and precipices, fences and dogs have been encountered to reach them. I have been astonished to find how great a proportion cannot read. In many instances, large families are found where not one can read a word; and of those who are able to read, the proportion is not small who read so badly as with difficulty to gather the sense of the simplest books. The number who read with such facility as to read with much pleasure, or as to create a fondness for reading, is very small. Common schools are maintained in most places but a small portion of the year. In but two or three places on my field has there ever been an attempt to maintain Sunday-schools, and then but a part of the year."

Rev. H. F. T.

"I have travelled this year, in a great measure, in the more destitute and unpromising portions of my field. About one-fifth of the families visited during the year are without Bibles, religious books, and gospel preaching, and many so poor as to excite pity in every Christian heart. If some such effort as is made by the Tract and Bible Societies does not reach them, what must be their condition in time and eternity? There is nothing like a bookstore in my field, and merchants tell me that books are little sought."

Rev. W. A. M.

"The statistics of my labors in this county show that 315 of the 338 families in the county were without religious books, leaving 23 families in the whole county with more or less religious volumes. The religious books in ten of these families were those of the Tract Society: 10 of the 13 families who had religious books other than those procured of our Society, had nothing but a single volume or two of perhaps no practical value. These facts carefully ascertained will show how far private enterprise can be relied on to provide religious reading for the church and the country.

"Of the whole number of heads of families, 118 were unable to read. There were but five family altars in the county: 115 families were destitute of the sacred Scriptures, who have been partially supplied. The deficiency would have been almost entire, but the county was visited a few years ago by a young man with Bibles. The opportunities for religious worship of any kind are few and infrequent. Previous to my labors there were but 20 newspapers taken in the county; 15 of these were confined to the county-town, and eight of them came to one man, leaving only five for all the rest of the county.

"Now, what has been done? We circulated by sale and grant not far from 1,000 volumes, distributed among all classes, and dropped absolutely in every cabin. In addition, we introduced the American Messenger into 50 families, that every month will preach the gospel with fresh and varied truth among a circle of neighbors around every subscriber during the year. I have conversed on personal religion in every house, and besides directing the soul to things above, it has been my constant aim to *wake up mind*; and it is confidently believed that not a few immortal minds will thus be roused, and an appetite and demand created that will go out after books that are the food of the soul."

J. A. D.

KENTUCKY.

"I found many of the people destitute of religious books. Of the 1,512 families visited, 872 were destitute of all religious books except the Bible, and 248 had not the Bible! I wanted to do systematic work. In taking the families as they come, we find all the poor, and of course must make more or less grants."

M. S.

"I have found more destitution of religious books in the country than in the towns, and more where there was but little evangelical preaching. The counties are but poorly supplied with preaching and Sabbath-school instruction. The standard of education is low. But few religious newspapers are taken outside the towns, where of course all the means of grace are enjoyed to some extent. The Sabbath is much desecrated both in town and country."

J. R.

OHIO.

"When I go into a neighborhood I visit all indiscriminately, and to those who have not the means to purchase I give cheap books or tracts. More than one-third of the families visited have been destitute of religious books, and a like proportion habitually absent themselves from evangelical preaching."

J. E. B.

"Scarcely one in ten of the inhabitants of this region enjoy the stated means of grace. Fishing, hunting, drinking, and kindred vices are the regular occupations of many on the Lord's day. There is but one place in the county that enjoys preaching every Sabbath."

Rev. R. R. S.

"The last two months I labored in a region quite destitute of the preaching of the gospel. They have seldom more than one sermon in four or five weeks, and no visitation by any person. Some told me I was the first agent ever in their house. Practical religious reading was scarce. I have not yet, I find, visited all the destitute in my field. I purpose at a future time to reach all."

J. D.

"I have visited family after family who were destitute of the Bible and all other religious books. I have visited a great many families who had a Bible, but no other books in their house but a few school-books. A great many do not go to any preaching. Many have been anxious to get books for a long time, but did not know where to get them. A great many are not able to buy, and are entirely destitute. I have

visited numbers of families who did not attend church, did not keep the Sabbath, and who had no books to read. My plan is to try and visit every family. I take a township and then keep on until I get through it, and by so doing I find the wants of all."

W. P.

"I have spared no pains and thought no labor too great to do all that I could in calling at every house and conversing with nearly all, and learning their feelings in regard to religion."

L. G.

"I have endeavored to reach all the families on the ground I have gone over. Though the population has greatly increased, and the country rapidly improved, I am sure there is not less destitution of religious reading in proportion to the population, than there was seven years ago. It is quite evident that many have no taste for reading, and many cannot read at all. The destitution of evangelical preaching is even greater than it was several years ago. Many neighborhoods do not enjoy any preaching at all. There is no such thing as religious instruction in families, except in those that are strictly religious; and where the public means of grace might be enjoyed, they are to a great extent neglected. A woman within a mile of a village told me that she had heard but one or two sermons in three or four years. Her daughter about ten years old could not tell me who made her, and did not know that there was a God or a Saviour, or that she had a soul. Thus parents neglect their own and their children's souls, and their children are growing up heathens in this Christian land. The half of the truth on this subject has not yet been told."

S. B.

"The destitutions of a part of — county seem rather remarkable for a central part of Ohio. In the south-western corner, embracing perhaps six square miles, I visited 66 families in one week, 17 of whom were without a Bible and 45 had no religious books. There was no preaching in the village or vicinity. I have special regard for the destitute in every neighborhood, and must acknowledge that I always reap the richest reward in my own breast in laboring with this class. I endeavor to visit every family on my field, but feel that my mission is *specially* to the destitute and neglected."

E. B. S.

"I have endeavored to visit the most destitute parts of the field. The destitution of religious books appears nearly as great as it was two or three years ago."

H. B.

"I visited one community where I was told I need not go, as it was a perfect Sodom, where no Sabbath was known by a greater part of the people. I went, feeling that of all others that was the place for me and my books. I succeeded in establishing a Sabbath-school and furnishing them with a library, where there had never been one before within three miles."

H. F. K.

"I have made my best efforts to reach every family in the county, but I have failed in this. Many are yet to be visited. I was called upon last summer to make a second visit over a section of country among nominal Christians, with whom I could have but little intercourse on my first visit. What few books I sold and distributed created an interest and a demand for books. In a few days I sold more than forty dollars' worth. Three Sabbath-schools were organized, which I supplied with books."

J. G.

MICHIGAN.

"In most of the counties visited, I have endeavored to call upon all as far as practicable, and I generally find the lightest hearts in the darkest places."

J. N. R.

"I have endeavored to visit all the families where I have travelled, as nearly as possible. I do not allow myself to pass any family, however poor or destitute, without a visit. The poor receive the colporteur with more gratitude than the rich, and I often find more piety in the hovel than in the splendid mansion. My soul has often rejoiced in the contemplation of the adaptation of the system of colportage to bless the families of the land, especially the poor, with the word of truth. In many instances, the gift of an appropriate book or tract has seemed to be as refreshing to the soul as the cool water-brook in a thirsty land. There are hundreds in this county who do not hear a sermon twice in a year: they are also quite deficient in religious reading."

J. G.

"I have made it a rule to visit all, rich and poor, saint and sinner, and to leave with each family some book or tract, by sale or gift, with such personal effort as I am able to make."

W. N. L.

"My general practice has been, on going to any part of my field, to visit every family and leave with each more or less, as circumstances seemed to require, of evangelical truth on the printed page, and to speak personally to young and old of the importance of the religion of Christ. I have taken particular pains to visit the more destitute parts of my field, and especially lone and solitary families, although in some instances it has required miles of travel on foot to accomplish it; but the thankfulness with which the publications and visit were received, more than compensated for the toil and fatigue. Never have I been more deeply impressed with the adaptedness of the colporteur system to aid in the great work of opening the way for the universal reign of the Messiah. Several of the towns have a very sparse population, one having only six families."

E. C.

INDIANA.

"The people generally are poor, and few districts have yet got school-houses. I do not sell many books in these places, but I try to reach all the destitute families and give them some books which I think will benefit them."

W. H.

"This field is yet destitute of religious books in one-fourth of its families. One-half are only partially supplied, one-third do not attend evangelical preaching, and two-thirds do not properly appreciate the Sabbath."

A. H. S.

ILLINOIS.

"There is a great moral destitution in this field. I have found some settlements where religious books were but little known or cared for. At one such place I found about fifteen persons assembled at a funeral, but one of whom could read. I was then piloted to a party of both sexes, who had met to raise a log-cabin and have a dance. But one of each sex could read."

J. C.

"In the south and west parts of the county is the most destitution. Some families there cannot reach a church, and probably spend the Sabbath in recreation. They are rarely spoken to about their souls by any except the colporteur. Universalism abounds. In about three-fourths of the district there is preaching once in two weeks. Many go to meeting only once in a few months, just enough to say they go."

J. B. P.

"I have given books where large families of children were standing round begging their parents to buy them books, while the parents were almost ignorant of the way of salvation, and bringing up their children in the same condition."

E. R. R.

"In a neighborhood that I visited, the inhabitants had nearly all been sick; they lived in log-cabins of the poorest kind; the children were ragged, dirty, and ignorant; the men were riding about with guns on their shoulders when they ought to have been at work. There had been no common school for a year, and no regular preaching for three years. I could not learn that there had ever been a Sabbath-school. The Sabbath is hardly known except as a day of unusual gayety. Here, I thought, is a place for which colportage is admirably adapted."

H. S. D.

"I have visited but few towns, having spent my time in those regions more destitute, and where the people had fewer books and valued them less. One-half of the families I visited were destitute of religious books, and one-third were without the Bible. I have learned that the portions where I have not visited are equally destitute."

W. S.

"The spiritual condition of my field may be imagined from the following particulars. There are in these two counties 18 churches, large and small, where the word of truth is regularly proclaimed. There are 10 other places where stated preaching is held in school or private houses at intervals varying from two to six weeks. Six of the 18 churches, owned by as many different denominations, are situated at the county-seat of one of the counties; three others are located in another small town. But the great outward features are isolation and destitution. The sparseness of settlement, with the utter disregard manifested by multitudes for contiguity, shows a great want of a people's regard for the blessings of the church and the school-house. But these outside evidences of destitution of spiritual life do not give a full view of the picture. The faithful scrutinizing labor of the colporteur service alone brings to light the real spiritual death which fills up the land."

W. G. J.

"There are good religious privileges at the county-seat, but the most of the rest of the county is very destitute. Only about 3,000 out of 13,000 enjoy regular preaching. Scepticism, infidelity, and irreligion abound."

E. S. W.

"I have labored to hunt up the destitute and neglected, and have been made most happy in my labor as I have sympathized with them and partaken of their hospitality. It has been my object to visit every family in the towns and county where I have labored. I have been in neighborhoods within sight, and within an hour's ride of the sanctuary, where out of 20 or 30 families not half a dozen heads of families go to meeting from one year to another. I have talked with such families at their firesides, prayed with them, and supplied them with religious reading."

A. R. H.

"Found the people very destitute of books and many eager for them, but many were too poor to buy. Many are so far from preaching-points, and so little inclined to go, that if the gospel is not carried to them they will never hear it."

N. W.

"The people of my field are in many places very ignorant and destitute of all the usual means of grace, not having any preaching of any kind, excepting perhaps a preacher visits them once in four weeks. If he happens to miss once, and owing to the roads and weather he sometimes misses twice in succession, there is no one to keep up meetings in his absence. The state of things may be easily imagined. Other places had no meetings of any kind, neither did the majority seem to want them."

J. W.

"When I think of the amount of labor I have performed, travelling through heat and cold, over large and often sparsely settled prairies, through brush and along creeks, over roads in many cases almost impassable, to put into their hands the means of a

knowledge of the way of life and salvation, and how very few receive the great boon with any degree of gratitude or prospect of benefit, my heart sickens, and I am forced to say that the moral and spiritual condition of *the mass* here is truly distressing. What we need here is a Bible-reading, God-fearing people, and I believe there is no other existing means better adapted for accomplishing this object, the ministry of the word excepted, than the operations of the Tract Society, when wisely, faithfully, and prayerfully carried out.”

J. M. L.

“I have spent my time in the most neglected and destitute portion of my field. Many of the 616 families reported as neglecters of evangelical preaching, would gladly listen to the gospel if its sound was within their hearing. I sent an appointment to a little neglected village, in which there had been but one sermon preached in six months. Many came ten, fifteen, and some twenty miles to hear the gospel. It was truly affecting to see the melting influence of the truth in flowing tears from almost every eye. When I told of the Tract Society, its publications and the colporteur system, many countenances brightened, and one said, ‘That just meets our wants.’ This is the language of hundreds here and in other places. It is not enough to say that more than one-half the families visited seldom hear the gospel, and that nearly one-fifth had no religious books except the Bible. All this is true, but it is not all the truth. There are many books in these families that are worse than no books. Intemperance, profanity, Sabbath desecration, and every evil work abound in some places to an alarming extent.”

Rev. A. P.

“The wants of the people for books were great, and the disposition of the people to purchase was generally good, as far as they were able. My aim is to visit all the families I could reach, and I have been to a great deal of trouble to visit a few families, from the fact that they lived remote from the means of grace. One woman told me that she had not heard as much talk on religion in five years. It is my aim, at one time or another, to visit all on my field of labor.”

H. N. W.

“I think it is understood upon my field, that the Tract Society is moved by one cardinal attribute of our holy religion, ‘Seeketh not her own.’ At the West there is such a rush after wealth, so pervading is the spirit of selfishness, that it was hardly thought possible for a man or a society to be actuated by any other principle; if any one moves in any enterprise, it is only to make money. In this particular our labors are getting to be better understood. Such an exhibition of Christianity in the community as this, we may rest assured will not be without its influence for good.”

Rev. A. M.

MISSOURI.

“There is such a lack of education in this field, that it seems almost impossible to reach the people through the influence of books. Sabbath-school instruction is scarcely attended to. I know of but one or two Sabbath-schools in the four counties of my field. It is almost impossible to establish them, as there are scarcely any who are qualified to teach, for they are not a reading people; and when they are established, the unsettled state of society will not allow them to be permanent.”

D. W.

“I find a great number of old settlers that cannot read, and they have generally brought up their children without education. In some families of from ten to fifteen in number, none could read, and all neglected evangelical preaching. A Sabbath-school has since been organized, and they are now improving. One-third of the families were destitute of religious books, and more than one-third of the Bible.”

J. C. B.

"I found the people very poor and destitute of good books. Many houses that I entered contained no Bible or books of any kind. Most were anxious to get books, but had not the means. More than two-fifths of the families had no religious books, and about one-tenth were destitute of the Bible." B. B.

"There is but very little religious reading in this county. Novels and love-sick tales engross the mind of old and young. Professors of religion have frequently asked me to show them some of my light reading. Evangelical preaching is very scarce. Ministers are greatly needed to arouse the people from the apathy which seems to pervade them. The intellectual and moral wants of the people are very great. One-half of the families were without religious reading, and one-third were destitute of the Bible." S. R. P.

"In one county there is a great destitution of the means of grace, and religious books are very scarce. Not one family in ten has a good supply of religious books. Public morals are very bad, and religious influence is but little felt by the wicked. One-fifth of the families on my whole field were destitute of religious books, and one-sixth of the word of God." T. S. A.

WISCONSIN.

"I found a section of country some six miles square without a Sabbath-school, and for years, till within a few weeks, there had been no preaching statedly, though there were backsliding professors enough to have sustained the stated means of grace. I visited every family, called the people together on the Sabbath, and tried to tell them of their duty to God and their children. We made an arrangement to open a Sabbath-school on the next Sabbath. My pen cannot picture the destitutions in this region. It was remarked again and again, 'We are a God-forsaken people.' The south tier of towns in this county is very destitute, as a general thing. The east part of Rock county is quite thickly settled, and about one-fourth of it well supplied with the stated means of grace; others are as destitute as any section I have found." P. C. H.

CANADA.

"I think it is not an overestimate, that one-fourth of the population of these counties rarely enter a place of worship. To such a population colportage is peculiarly adapted, inasmuch as it reaches them in their houses, and places in their hands the words of eternal life. In many parts you will find isolated neighborhoods which the preacher of the gospel rarely visits, and where religion is a thing almost unheard of. So far as it was possible, I have endeavored to reach all classes in every locality I have visited." J. M.

"My labors have been chiefly directed to the destitute. Ignorance and intemperance prevail over a great part of the field which I have traversed." J. McE.

GERMAN GRATITUDE.

The following intelligent view of the Tract Society's labors among this most interesting and hopeful class of emigrants, is from "*A German*," accompanied by a donation of \$50.

The writer feelingly alludes to the barrier of *language* as one not soon to be overcome, except by a union of *hearts*. He states that whatever may be the faults of his

people, they are "not locked up against the influence of kind words and deeds. The loving endeavors of the American Tract Society, approaching us by men and books in our own tongue, are acknowledged and honored," he says, "by a vast number of Germans. And many of us feel as if we must return love for love, because we perceive that the officers and agents of the Tract Society 'know the heart of strangers,' and sympathize with them. I am one of them, and will state why I love the Tract Society.

"1. I love the Tract Society, because it has reprinted so many evangelical standard books, originally written in the German language. It has made Luther, Amidt, Holatz, Tersteegen, and Gossner address their emigrated countrymen in the western forests and prairies with those winning, heaven-born words which have drawn thousands of souls in the old world to Christ, and I hope, under the accompanying influence of the Holy Spirit, will have the same effect in the new world.

"2. I love the Tract Society, because it has become the interpreter of Baxter, Bunyan, Alleine, etc., causing them to pierce with their 'Turn ye!' and 'Flee from the wrath to come!' the German mind and conscience as forcibly as they have for centuries the English. We want our own German writers, but we want these English too; and we rejoice that by your noble efforts we have them both. While the one class appeal to our early reminiscences, and make us *feel* for Christ, the other class familiarize us with English and American Christianity, and make us *act* for Christ.

"3. I love the Tract Society, because it has commenced issuing a beautiful series of German books for the young, written by men like Dr. Barth and Professor Schubert. Though our descendants will ultimately speak the English, yet their first instruction from their parents must necessarily be in German. Therefore these highly instructive and attractive books supply a real want, felt by many German parents.

"4. I love the Tract Society, because, besides its fifty German volumes, it has published and largely circulates one hundred and fifty German tracts, and sixteen children's tracts, all written in pure German, which is worth a great deal, and all breathing the spirit of pure religion, which is worth infinitely more.

"5. I love the Tract Society, because it has issued for five years past that noble paper, the '*Amerikanischer Botschafter*,' which has found its way into thousands of garrets and cellars of our large cities, as well as into thousands of log-cabins in the far West. Sir, I have seen it in either kind of dwellings, and I know it is not only appreciated, but heartily welcomed as a sympathizing friend and trustworthy adviser. I understand that of the two hundred and fifty German papers published in this country—among which there are about forty dailies—it has attained already by far the largest circulation. Only let it go on as it has done, encouraging all Christian efforts, assailing all forms of error and vice, and in a few years you will have to print 100,000 copies instead of 30,000.

"6. I love the Tract Society, because it supports about sixty German colporteurs in all the middle and western and in some of the south-western states. Sir, permit me to speak here again from my own personal observation. On the very day I landed on your shores, many years ago, I was accosted by one of these faithful men. My calling afterwards obliged me to make extensive travels throughout the land, where I met them again and again at more than a dozen places. I have seen their doings; I have heard people talking, and seen newspapers writing about them, spreading evil report and good report. Now, from all this I bear testimony to that humble and yet noble band of your German colporteurs, that they are as self-denying and self-sacrificing, as enduring and persevering men, as you will find united in such number, and in one organization, on the face of the globe. May God grant that their number be increased tenfold.

“7. I love the Tract Society, because it has sent for many years past more than \$1,000 a year to Germany, to aid tract operations there. I believe, sir, *that* money has been well spent. It benefits those who read the tracts printed with it, and stirs up at the same time the Christians of Germany to greater zeal and activity. I rejoice, that while so many fruits of the last revolution have been lost, the freedom of colportage remains; and I think the introduction of that blessed agency of evangelization into Germany, has been greatly promoted by American example and American aid.

“8. I love the Tract Society, because its spirit, its books, and its men have done good to my own soul. May the Lord reward you for it. I beg you again, accept of this humble offering. It is about one-tenth of what I earn in a year with my own hand's labor. Should I ever earn more, I will give more.”

LIBERALITY OF POOR GERMANS.

The general agent for Western Pennsylvania writes, “Last July, a number of Germans that meet every Sabbath afternoon for prayer and the study of God's word, in a little room in the house of one of our colporteurs, proposed to add alms also to their prayers. The average attendance is ten or twelve, all Germans, and comparatively poor. Enclosed please find a draft for \$73 13, the contents of the box, which they send as a donation to the Society.”

“THE RELIGIOUS TRACT SOCIETY,” LONDON.

The fifty-second anniversary of this mother institution was held in Exeter Hall on the 9th of May last. The receipts for the year were £62,169 9s. 11d., (almost \$300,000,) upwards of £50,000 being receipts for sales. The issues for the year amounted to 20,887,064 publications, making the total circulation, at home and abroad, about 549,000,000 copies, in about 110 languages. To meet the popish tendencies in England, the Society have furnished their numerous publications on Romanism at half price. They have offered premiums for essays on that subject, as they did the year previous for publications adapted to the working classes. They issued several publications for circulation at the World's Fair, and have done much to counteract the influence of an unsound and immoral literature, and given special attention to colportage in Ireland. They granted, during the year, for destitute districts, schools, etc., 712 libraries. With the present year, they commenced a new weekly periodical, “The Leisure Hour,” which has a wide circulation. Of the large works prepared for the Fair, one by the Rev. Thomas Binney, entitled,

“The Royal Exchange and Palace of Industry,” was translated and issued both in French and German; and one hundred copies in each language, besides several hundred Spanish tracts for California, have been sent to this Society as a grant.

Both the Rev. Dr. MURRAY of Elizabethtown, and the Rev. SETH BLISS, Secretary of the American Tract Society, Boston, were present at the London anniversary as delegates from the American Tract Society, imparting and receiving intelligence as to the great work in which the two institutions are harmoniously engaged.

The Rev. Dr. Murray addressed the meeting in Exeter Hall with great acceptance, giving a history of the American Tract Society—for which in its early years he labored very successfully in Philadelphia—and of its present extended operations, and especially the broad field now open before it in our own country, and the efforts the Society is making for our emigrant and Roman-catholic population. So interested were the assembly in these statements, that they renewed their animated calls upon him to continue them.

Both Dr. Murray and Mr. Bliss have communicated, in letters published in the Messenger, the results of their inquiries as to the immense emigration to this country, which from Ireland has already largely diminished its population. At the request of Dr. Murray, a grant of 75,000 pages was made to encourage the efficient Protestant schools which have been formed among the children gathered out of the huts of poor papists in Ireland, which grant has been gratefully acknowledged by the Rev. Dr. Edgar, to whose charge they were committed.

The Rev. RICHARD KNILL, formerly of St. Petersburg, and now settled in Chester, England, the field of the labors of Matthew Henry the commentator, and of whose tracts the London and American Societies have circulated about 4,000,000 copies, on receiving intelligence of the recent publication of three of his tracts by this Society, and a donation of £25 from its friends as a small expression of gratitude and personal regard, has kindly replied, with grateful acknowledgments, cheering the Society onward in its work.

The London Society's Auxiliaries at MONTREAL and TORONTO, are prosecuting their labors with renewed efficiency, and every expression of friendship and confidence in the American Society.

FOREIGN AND PAGAN LANDS.

In pursuing the one object of guiding benighted souls to Christ, through the blessing of the Spirit upon the truths of the gospel, the Society have perseveringly regarded the wants of not far from two hundred millions in Roman-catholic and other nominally Christian countries, and six hundred millions of heathen.

The general progress of truth in this great foreign field of labor demands gratitude and praise to God. The advance in fifty years is wonderful, and when well considered, must cheer the most desponding. Who could bear the thought of Christian missions being set back half a century? Not only are missions planted at the most important points throughout the heathen world, but a vast portion of the six hundred millions of heathen are under the sway of Christian nations, whose strong arm protects the servants of Christ, and whose influence, in a thousand ways, is expanding with resistless energy, and the institutions of idolatry and superstition are crumbling beneath it. We speak not of the great work of missions as done, but of the sure grounds of hope and promise. Even the *Turks*, whose name, not long ago, implied all that was savage, dark, and cruel, are now the protectors of Christian missions; the Sultan himself avenges their wrongs. Within the dominions of Turkey are some of our most prosperous missions; the gospel is boldly and faithfully preached; books are read and circulated; the Holy Spirit descends, and the work of God is wonderfully advancing, at various points and stations, from Smyrna and Constantinople to the Euphrates.

It is known only to God how long the present civil and hierarchal oppression and consequent darkness that reign over papal Europe shall be continued. Were but the millions struggling for their rights enlightened by the gospel, there would be hope of their speedy release and the gospel's triumph. These nations, rulers and people, are given to Christ, and in answer to believing prayer, his kingdom shall yet come among them. Let Christians still pray for papal Europe, and papal Mexico and South America. The gospel commands to "teach all nations;" the period is one of the dispensation of the Holy Spirit; contributions, toil, and prayer must be renewed till a pure, life-giving gospel shall pervade the whole earth.

In November last, the Committee proposed foreign cash appropriations for the Society's year, amounting to \$18,000 ; but earnest requests from several important stations, received directly and through our respected Foreign Mission Boards, showed that at least the sum of \$20,000 was indispensable ; and the Committee would be grateful to God, that they have been enabled to pay over this amount in cash, as follows :

For China—General Assembly's Missions, \$300 ; Missions of Board of Commissioners, Canton \$500, Fuhchau \$200 ; Baptist Missionary Union, Hongkong \$400, Ningpo \$400 ; Southern Baptist, Shanghai \$200. Siam, Baptist Mission \$600, General Assembly's \$500 ; Assam, \$500 ; Burmah and Karens, \$400 ; Missions of General Assembly in Northern India, \$3,000 ; General Baptist Mission, Orissa, \$300 ; Teloogoos, Baptist \$300, Lutheran \$100 ; Madras, \$1,800 ; Ceylon, \$1,000 ; Madura, \$700 ; Ahmednuggur, \$500 ; Bombay, \$1,000 ; Gaboon, \$100 ; Nestorians, \$300 ; Mosul, \$100 ; Syria, \$250 ; Armenians of Turkey, \$1,500 ; Greece, American Board \$300, Baptist Union \$400, Salonica \$50 ; Italy, through the Italian Society at Geneva, \$500 ; Russia, \$700 ; Sweden, \$100 ; Germany, American Baptist Mission \$1,000, Lower Saxony Tract Society \$200 ; Nuremburg, Northern Bavaria, \$200 ; Calw, for Hungary, \$100 ; Basle, Dr. Marriott, \$100 ; Belgium, \$200 ; Paris Religious Tract Society, \$800 ; Toulouse, \$300 ; Grande Ligne, Canada, \$100 : total, \$20,000.

The above appropriations have been made by a committee comprising members of several religious denominations, after a careful review of all the information received directly from foreign stations, and consultation with all our principal foreign missionary Boards, and have been distributed as, according to the light obtained, appeared to be most urgently needed to meet the wants of the several stations for the coming year. Some stations, including the Protestant Episcopal missions in China and Greece, having on hand appropriations not yet expended, are omitted in the above list.

TOTAL FOREIGN GRANTS IN CASH TO APRIL 1, 1852; AND
TOTAL EXPENDITURE SANCTIONED TO THAT DATE.

	Remitted.	Expended.		Remitted.	Expended.
Sandwich Islands -----	\$22,400 00	\$22,616 65	Syria -----	4,950 00--	4,238 36
Java, Borneo, and Malacca -	800 00--	800 00	Turkey, Armenians, etc.----	32,980 00--	28,646 31
China, A. B. C. F. M. Canton	29,600 00--	28,387 10	Greece, Prot. Ep. Ch. -----	8,600 00--	8,014 41
" " Amoy	400 00--		" A. B. C. F. M.----	8,900 00--	8,634 10
" " Fuhchau	500 00--	168 64	" Am. Bap. Bd.-----	2,500 00--	2,100 00
" Am. Bap. Board-----	1,600 00--	1,600 00	Salonica, -----	150 00--	
" A. B. M. U., Hongkong	1,800 00--	1,334 14	Italy-----	1,800 00--	1,300 00
" " Ningpo	800 00--	357 02	Russia-----	20,800 00--	20,100 00
" South. Bap. Con. Canton	700 00--	233 51	Poland -----	700 00--	700 00
" " Shanghai	1,000 00--	567 22	Sweden -----	2,000 00--	1,900 00
" Presb. Board -----	4,300 00--	3,700 00	Denmark-----	1,300 00--	1,200 00
" Prot. Epis. Ch. -----	3,450 00--	2,282 99	Berlin, Pruss. Tr. Soc. -----	1,000 00--	1,000 00
Siam, Miss. Am. Bap. Bd. --	9,300 00--	8,364 00	Berlin, for Wendes, Poles, etc.	1,500 00--	1,500 00
" " A. B. C. F. M. --	7,900 00--	7,900 00	Hamburg, Low. Sax. Tr. Soc.	6,900 00--	6,700 00
" " Presb. Board ----	900 00--	400 00	Hamburg, Am. Bap. Bd. ---	9,700 00--	8,700 00
Assam -----	3,100 00--	2,900 00	Bremen -----	250 00--	250 00
Burmah -----	31,100 00--	30,700 00	Barmen -----	1,400 00--	1,400 00
Northern India -----	32,500 00--	28,275 67	Nuremburg, Bavaria, -----	400 00--	200 00
Calcutta, Rev. Mr. Carapet -	800 00--	800 00	Calw and Hungary -----	2,300 00--	2,200 00
Orissa -----	9,650 00--	9,350 00	Basle -----	950 00--	850 00
Teloogoos, Baptist, Nellore -	1,500 00--	700 00	Holland -----	300 00--	300 00
" Lutheran, Guntoor	700 00--	371 00	Belgium -----	1,850 00--	1,650 00
Madras, -----	17,250 00--	17,943 93	Strasbourg -----	500 00--	500 00
Madura, -----	7,050 00--	7,526 96	Paris, Rel. Tr. Soc., etc.----	12,520 00--	11,720 00
Ceylon, -----	30,600 00--	29,600 00	France, Am. Bap. Miss. Un.	2,900 00--	2,300 00
Mahrattas, -----	8,972 11--	8,972 11	Toulouse-----	5,000 00--	4,700 00
Bombay, -----	3,725 96--	2,930 43	Spain-----	1,400 00--	1,400 00
Ahmednuggur, -----	2,101 93--	1,429 37	Moravian Brethren-----	3,000 00--	1,995 40
South Africa, -----	400 00--	300 00	North Am. Inds., Bap. Bd. -	450 00--	450 00
" " Fem. Tract Soc.	1,000 00--	1,000 00	" " A. B. C. F. M.	1,794 00--	1,794 00
West Africa, A. B. C. F. M.	1,800 00--	1,682 00	Chippeway Indians, Canada	500 00--	500 00
" " Prot. Ep. Ch. -	600 00--	600 00	Grande Ligne Mission "	100 00--	
Nestorians -----	4,500 00--	3,564 67			
Mosul -----	100 00--				
			Total, -----	\$382,294 00	354,299 99

The whole number of publications now approved for circulation abroad, to which the Society's grants may be applied, is 2,763, including 253 volumes; and the Society and the institutions it aids have issued publications in the following *one hundred and fourteen* languages and dialects: namely,

Seneca, Mohawk, Delaware, Ojibwa, Otoe, or Iowa, Wea, Putawatomie, Shawanoe, Kansas, Osage, Ottawa, Abernauquis, Sioux, or Dakota, Pawnee, Creek, Choctaw, Cherokee, Nez Perces, Creole, or Negro-German, Negro-English, English, Welsh, Irish, French, Low Breton, Flemish, Spanish, Portuguese, Italian, Dutch, German, Romanese, Lithuanian, Bohemian, Hungarian, or Magyar, Slavonian, Upper Wendish, Nether Wendish, Vandalian, Servian, Wallachian, Croatian, Danish, Norwegian, Icelandic, Greenlandish, Esquimaux, Swedish, Polish, Judeo-Polish, Finnish, Lappish, Russ, Rival-Estonian, Dorpat-Estonian, Mongolian, Lettish, Tartar-Turkish, Thibetan, Bulgarian, Armenian, Armeno-Turkish, Hebrew, Hebrew-German, Hebrew-Spanish, Modern Greek, Greco-Turkish, Arabic, Syriac, Nestorian, Persian, Grebo, Mpongwe, Bakali, Basá, Caffer, Zula, Sessuto, Wanika, Timneh, Mahratta, Goojuratee, Latin, Tamul, Teloogoo, Oriya, Bengali, Canarese, Tulu, Hindui, or Dev Nagare, Hindoostani, or Urdu, Panjabi, or Gurmukhi, Cashmire, Burman, Peguan, Salong, Sgau Karen, Sho Karen, Kemmee, Siamese, Asamese, Tai, or Khamti, Singpho, Nága, Chinese, Japanese, Malay, Bugis, Javanese, Lettinese, Dyak, Hawaiian, Marquesas. Total, 114.

Several of these languages are printed in two characters, as the Mahratta in Balbud and Mord, the Urdu in native and Roman, the Hindui in Nagari and Kaithi, the

Tai in Tai and Burman. The compound languages consist chiefly of the words of one in the letters of the other; thus the Armeno-Turkish consists of common or familiar Turkish, with a few Armenian terms, printed in Armenian type.

PRINCIPLES ON WHICH THE SOCIETY'S PECUNIARY GRANTS ARE APPLIED.

"The Society's pecuniary grants may be discreetly employed in whatever way is necessary for the translation, printing, and circulation of,

"1. This Society's publications; or,

"2. Faithful translations of the same;

"3. Faithful translations of portions of Scripture, as the ten commandments and other plain passages; or,

"4. Original tracts in foreign languages, faithful translations of which into English shall have been approved by the Publishing Committee."

"The above rules are not considered as presenting any obstacle to putting to press at a foreign station original tracts not bearing the Society's imprint, as soon as prepared; and placing the expense of so many of such tracts as shall be sanctioned by the Publishing Committee, to the account of funds from this Society."

FOREIGN EXAMINING COMMITTEES.

- COMMITTEE FOR SANDWICH ISLANDS.
REV. HIRAM BINGHAM, Congregational.
MR. ANDREW JOHNSTONE, Baptist.
REV. ARTEMAS BISHOP, Presbyterian.
- COMMITTEE FOR CHINA.
RT. REV. WILLIAM J. BOONE, D.D., Epis'pal.
REV. ELIJAH C. BRIDGMAN, D.D., Cong.
REV. WILLIAM DEAN, Baptist.
REV. M. S. CULBERTSON, Presbyterian.
- COMMITTEE FOR MODERN GREEK.
REV. JOHN H. HILL, Episcopal.
REV. JONAS KING, D.D., Congregational.
REV. R. F. BUEL, Baptist.
- COMMITTEE IN SIAM.
REV. STEPHEN MATTOON, Presbyterian.
REV. ———, Baptist.

- COMMITTEE AT CALCUTTA.
REV. T. SANDYS, Episcopal.
REV. J. THOMAS, Baptist.
REV. A. F. LACROIX, Independent.
REV. D. EWART, Presbyterian.
- COMMITTEE FOR TAMIL AND TELOOGOO.
REV. ———, Episcopal.
REV. JOHN SCUDDER, Reformed Dutch.
REV. MIRON WINSLOW, Congregational.
REV. S. S. DAY, Baptist.
- COMMITTEE IN CEYLON.
REV. ———, Baptist.
REV. ———, Episcopal.
REV. LEVI SPAULDING, Congregational.

When members of an examining committee are located together, it is gratifying to have a joint report of their proceedings. If resident at different stations, each member may usefully approve all the issues at his own station which he judges to accord with this Society's principles, and transmit them to other members, each member reporting to the Publishing Committee his own proceedings.

The list of *grants of publications*, in another part of this report, shows that this branch of the Society's charities has been extended to every part of the world where Providence has opened the way of access to those who may be benefited by the issues of the Society's press. Another part of the report also shows what has been attempted in various ways for Canada, Mexico, and Central America, with which the relations

of our people have become so intimate. A new supply of publications, amounting to \$181 60, has been sent to Rev. Mr. Trumbull at Valparaiso; and liberal grants for Antwerp, Hamburg, Bremen, and other foreign ports, with especial reference to the supply of emigrants for this country, for use during the voyage, have been gratefully acknowledged.

The Rev. Alfred Wright and Rev. Cyrus Byington, in behalf of the CHOCTAW NATION, have expressed their gratitude for an edition of 850 copies of two volumes of Gallaudet's Scripture Biography, stereotyped at New York under the supervision of Rev. Mr. Byington, and issued by means of the Society's late grant of \$500.

The GRANDE LIGNE MISSION, Canada, feeling the necessity of issuing some publications adapted to their immediate vicinity, in addition to the supplies of French books received from this Society and other sources, applied, through the Rev. N. Cyr, for funds for that purpose, and \$100 has been remitted for their use. They have issued 1,500 of a work by Rev. Mr. Roussy, "Answer to the question, What is the true Church?" counteracting the errors of Popery; and they wish to issue a small collection of hymns adapted for use in meetings in which different Christian denominations are represented. Rev. Mr. Cyr says, "The press, as you are aware, is becoming an important instrumentality in Canada, as our population is awakening from its deep slumber. It is wonderful and cheering to see what progress free inquiry has made among the French Canadians of the educated class." He refers especially to the Canadian Institute in Montreal, which has now 350 members, nearly all of whom "have come to that independence of mind which is fatal to Popery."

SOCIETY AT TOULOUSE, SOUTH OF FRANCE.

The Rev. G. DE FELICE, professor at Montauban, near Toulouse, justly speaks of the Society at Toulouse as doing a great work for the evangelization of France. Its volumes are clearly and thoroughly evangelical, selected and prepared with ability, adapted to the wants of the French, and widely circulated and read. The efficiency of this Society is mainly to be attributed, under God, to the three brothers, *Frank, Louis, and Armand Courtois*, whose mother was English. They are now forty or fifty years old, and have long been not only successful bankers, but the life of the Tract and Book and other benevolent societies at Toulouse. Well instructed themselves in the great doctrines of the Reformation, they have labored with energy and fidelity for the diffusion of the truth as it is in Jesus. While pushing forward the benevolent societies, they labor personally for the poor and the suffering, pray-

ing with them, and guiding them in the way of life. While the American Tract Society assists their operations, they have often sent French publications to this country. A grant was received, a few months since, amounting to \$95 25, for distribution in the United States, accompanied by a liberal grant for Canada.

PARIS RELIGIOUS TRACT SOCIETY.

The Rev. LEON PILATTE, a member of the Committee of the Paris Tract Society, and who, as their delegate, took part in the proceedings of this Society's last anniversary, not long before his departure presented, both by letter and personally, the embarrassments necessarily connected with the late political changes in France; and as instructed by his brethren and associates in Paris, urged their present inability to secure sufficient means, while they regard the necessity and the encouragement for present distribution as in some respects enhanced.

He states, that ever since the beginning of 1848 they have been in a state of painful anxiety, with a constant increase of poverty in the churches and decrease of their receipts; and now, as the government lends itself to the persecuting spirit of the priests, their embarrassments are still greater. He urges, however, that the severe censorship of the political press, and the existing obstacles to the labors of evangelists and colporteurs, but increase the motives to the distribution and the reading of tracts.

"If preaching is becoming more difficult, as well as colportage," he says, "each Christian has long since learned to be a Tract distributor, and hundreds can make of their own houses a Tract dépôt. The suppression by government of several hundred of the newspapers—of almost all the newspapers which were read by the masses of the people—renders our tracts more acceptable to those who have been thus suddenly deprived of the only thing they were in the habit of reading. The very state of doubt and perplexity as to men and human institutions, which is the natural result of protracted political crises, is also a way open for the truth; and nothing is more fitted to answer the actual wants of the French mind, than the short publications of the Tract Society. We feel it, and are most anxious to give to our multitudes the only thing which can do them good and prepare them for better days. But our means are utterly insufficient. We are like Christ's apostles, surrounded by hungry crowds, and having only 'five loaves.' It is in your power, dear brethren, to multiply these loaves: and when we are anxiously saying, 'What are these among so many?' to enable us by your help to feed spiritually with gospel truth our famishing multitudes.

"Do not, my brethren, let the discouragement and disgust which the turn of French politics may awaken in you as citizens of a free country, debar you from the sympathy and compassion which our spiritual destitution is too well calculated to inspire in the hearts of Christians. See, on the contrary, in every fall or retrograde step of my unfortunate country, the evidence of the need for her of that which *alone* can give her freedom and peace—the Gospel."

The Rev. EDMOND DE PRESSENSÉ, an esteemed pastor and Secretary of the Society in Paris, wrote Nov. 26 and Dec. 27, presenting the same views so eloquently urged by Mr. Pilatte, and sending their late publi-

cations, including their Almanac of Good Counsels, a series of tracts for children, and a periodical, "The Friend of Youth." Their receipts the last year were nearly \$7,000, but were less than their expenses by about \$1,500; and their circulation amounted to 1,132,244 copies, exceeding that of any previous year. Mr. Pressensé seriously urges the obligations of Christians not to be moved by political events from their one great work of enlightening and saving men through the gospel, under the quickening influences of the Spirit. This work the Paris Society are steadfastly pursuing; and in their extensive correspondence in the several departments of France, bringing before them some sixty or eighty letters at each monthly meeting, very many evidences are presented of a blessing on their labors. "Many souls," he says, "have been led to the saving knowledge of the truth. All evangelical pastors testify their gratitude for the good that is doing by these means in their churches."

"Our tracts," he wrote a few months since, "meet with much acceptance among the Roman-catholics of our country. This is owing to the influence which the Romish priesthood are endeavoring to exert. For, be it observed, *the affection of the people is inversely as that influence*. The more daring and overbearing the priests are, the more obnoxious they are to universal discontent. Such is the general spirit of our people, if we except some departments where bigotry and fanaticism still prevail. In almost every part of our country, whole communes are ready to dissent from popery. In such our tracts are eagerly sought for. Let us be permitted to say, continue, dear brethren, to aid us in the holy warfare we are carrying on against our common enemies, Infidelity and Superstition."

Mr. F. A. Hausmeister at STRASBOURG, acknowledging the Society's late grant of \$100, says their circulation for the year amounted to 90,000 copies, a Society of young ladies and another of young men being active in the distribution. They had recently issued several tracts for children, of which 36,000 had been sold.

BELGIUM AND SWITZERLAND.

At BRUSSELS the Rev. Leonard Anet writes, that their labors continue to receive the smiles of the Head of the church; that the circulation of tracts has essentially increased, and this branch of their work continues to be of incalculable advantage in spreading evangelical truth. He gives a list of ten tracts recently issued, and adds,

"It is deeply gratifying to see a sense of spiritual need everywhere increasing, and doors opening for the preaching of the gospel in the midst of Roman-catholics; but sad to find all the religious societies cramped in their operations by the want of funds. Truly the evangelical churches of the continent come far short in duty. The work which the Lord assigns them is glorious. May the Lord have pity upon us, and grant

us that true devotedness which he requires. Our finances are low; but He who has granted spiritual blessings, will also give us the necessary temporal means." Three colporteurs are employed in connection with the Belgian Evangelical Society; and a dépôt has for three years been opened in Brussels, the only one in the kingdom, but the sales of tracts amounted to only 210 francs. All who engage in the circulation of tracts expect to receive them gratuitously; and their sole dependence for the support of their tract operations is on the London and American Societies.

At BASLE, Dr. Marriott has continued his efficient operations, which have been largely extended into Germany, especially in behalf of the sanctification of the Sabbath, and for the revival of spiritual religion in distinction from Popery and a dead and formal Protestantism. He has also recently issued a premium for essays on the mischiefs of embracing the *Apocrypha* in the inspired volume, as is universal in the German editions of the Bible; and has taken an active interest in providing emigrants to this country with suitable tracts and such information as may guard them against the impositions often practised upon them when arriving in our cities. Visiting the Duchy of Baden at the time of the Jesuits' holding a meeting at Carlsruhe, the Protestant capital of a Protestant prince, he was arrested and imprisoned on the charge of circulating, from the window of the rail-car, anti-popish tracts and engravings, but was soon released.

On the 19th March he wrote from Basle, that during the year he had circulated 186,414 publications, which have been widely circulated in Germany and Austria; and that he is about to "establish a periodical to give accounts of Popery, as there is not now a single magazine of that kind in Germany." He speaks with alarm of the present progress of Popery in Germany. "The governments," he says, "appear to be struck with blindness in regard to this system, and support it while the Jesuits pretend to support them and to decry a revolutionary spirit. How they do this, will appear from an extract of a sermon preached by a Jesuit in Carlsruhe: 'There will be no peace and order in Europe till every thing is subject to the pope. Princes, kings, and emperors will not be able to sit firmly on their thrones and to overcome the revolution till they receive their crowns from the Pope. Whoever rebels against the head of the holy church will not be quiet till he has overturned the head of the state, and the existing order.'" Dr. Marriott appeals earnestly for such aid as this Society can give in his tract operations.

GERMANY—AUSTRIA.

At CALW, in Wurtemberg, the Rev. Dr. Barth is vigorously pursuing his laborious efforts through the press for the benefit of the masses, and

especially the children and youth of Germany and Hungary, his interesting works having been translated into various languages, and circulated in every quarter of the globe. Of his Bible Stories he had put to press in February last the *eightieth* German edition. At that date he reports that there were in the printing-office in *Hungary* more than 12,000 copies of his Bible Stories and Church History, in German, Magyar, Slavonian, and Wendish, ready for circulation, could funds be provided for purchasing them. Just as this Society's last grant of \$100 for Hungary reached Dr. Barth, he received a letter from Dr. Kühne at Oberschutzen, stating that he had already advanced nearly or quite the whole amount in anticipation of the grant.

From BARMEN, letters of Rev. Mr. Feldner, President, and Rev. Mr. Berg, Secretary, report Alleine's Alarm in preparation for the press, and that they wish to issue Edwards' Sabbath Manual and the Divine Law of Beneficence, if their means will allow. They distributed the last year about 140,000 tracts; and are gratified with a plan of harmonious action which has been entered into by five of the leading Tract Societies of Germany, by which it is hoped their mutual efforts will be rendered more effective.

From NUREMBURG, in the northern and more Protestant portion of Bavaria, the Rev. Paul E. Gottheil has written fully, explaining the principles and aims of the Evangelical Society recently formed there to be like those of the American Tract Society, and stating the various methods they adopt for diffusing saving truth, and thus advancing the work of God.

"Believe me, dear brother," he writes, "your kind and ready assistance has made a deep impression on all of us, and your words of encouragement have not failed of effect. Yes, we will go forward in the strength and power of the Lord. It was in this strength that we commenced the work when all around us seemed dark, gloomy, and hopeless. There were not only the indifference of the wealthier classes, the open enmity to the cross, the venomous influence of a corrupt press, but also strifes and contentions among different professions and creeds. Yet, to the praise of God, we have been supported, and abundant blessings have rested upon our labors. On this unfailing source we hope still to rely, assured that He will be faithful who has given us the promise."

They circulate the publications of the Lower Saxony Tract Society, and those issued by Dr. Marriott at Basle, especially his valuable publications on the Sabbath, in reference to which lax views are so lamentably prevalent in Germany, a point on which Rev. Mr. Gotthiel says, "we lay great stress, for Sabbath desecration and irreligion always go hand in hand." They also circulate standard works, like the "Call to the Unconverted," and "Pilgrim's Progress," and encourage the churches to circulate them by selling them below cost, and making grants, often on condition that the

churches will pay for an equal amount. "It is a reading age," he says; "every thing, good or evil, is devoured, and often the worse it is the more eagerly. We wish, under God, to improve the opportunity, and raise the people's minds by giving them what will satisfy the cravings of the soul. The calls for books on every side are numerous, but many, and even clergymen, have not means to pay for them, and we are constrained to supply them gratis."

He expresses their earnest desire to employ one or more *colporteurs*; to establish loan libraries; and their hope to be able to extend the circulation, at least in some degree, into Austria.

HAMBURG—BOHEMIA—MORAVIA.

The Rev. Dr. Craig, Secretary of the LOWER SAXONY Tract Society, writes that they have been so pleased with the German tracts recently issued by the American Tract Society, that they have reprinted a number of them in Hamburg. He proceeds to notice what has been done for Bohemia and Moravia. He had lately "visited nearly all the Protestant churches in Moravia, met with the ministers and elders, explained to them the design of the Tract Society, put a stock of tracts into their hands, and encouraged them to read for themselves, and to distribute among the Roman-catholic population." "The police," he adds, "will not allow us to appoint a *colporteur*, and the difficulties which otherwise meet us at every step are such that faith alone can overcome them." Some examples, however, had occurred, showing that good was done, and one Roman-catholic was so impressed by the truth of the tract, "The Lord's Prayer Explained," that he had often attended with seriousness a Protestant church. The tracts also awakened a desire for the Bible.

"That you may have a clearer view of the tract distribution work in Bohemia and Moravia," he adds, "I may mention, that there are in Bohemia at present, with a population of about 4,300,000, sixteen Lutheran churches and 32,257 members, as also 48 Calvinistic churches with 56,727 members. In Moravia the entire population is 2,250,592, of whom 74,797 are Lutherans, formed into 26 churches, and 32,785 are Calvinists, in 19 churches. The only way of distributing tracts at present is through Protestant congregations, and all of them which have as yet been visited, enter earnestly into the work. It is a heavy blow to the cause of truth in that land that the Theological Seminary is in the hands of Rationalists, and the students have not the means to study at an evangelical university."

The Lower Saxony Tract Society circulated the last year 452,813 tracts, making in 31 years, 7,906,446; and *four colporteurs* have been employed for a part of the year, one in Herford and Rhenish Prussia; one in Osnabrück and East Friesland; the two others in Mecklenburg and Holstein. Another has been appointed in Silesia.

Publications to the value of \$50 were granted, at the request of Dr. Craig, for distribution in Sabbath-schools and to seamen.

The Rev. J. G. ONCKEN, of the American Baptist Mission in Hamburg, writes, "You and the brethren of the American Tract Society will

rejoice to learn, that our common Lord has permitted us to continue our feeble efforts in the spread of his own truth, under signal tokens of his approbation. During the past year our circulation amounted to 682,350 tracts, 118,350 of which were in the Danish language.

“At Hamburg our tract labors have been well sustained. Between thirty and forty brethren have visited the inhabitants regularly, from house to house, in which our little tract messengers have rendered essential service. A Female Missionary Association, connected with our church, circulated, from Feb. 1850 to Feb. 1851, 17,688 tracts, and 1,043 copies of the Scriptures. At our ten missionary stations round the city, at each of which we have a small band of disciples, much has been done to circulate the tracts in adjoining villages. Nor have we been without *many* proofs that God has been pleased to bless the truth in the conversion of sinners.

“Our general labors have comprised the whole of Germany, Denmark, Switzerland, Austria, Hungary, and Holland. The field of our operations is constantly extending, as our Lord crowns our missionary efforts. Blessed be his name, that in the midst of political reaction, and a return of spiritual despotism and persecution, the Lord still reigns, and smiles at all the mad attempts of poor worms to frustrate his glorious designs. One hundred and twenty-one sinners converted out of the mass of the wicked during the past year, were added to the church at Hamburg.

“But though much has been done in sowing the seed by tracts, the circulation of the holy Scriptures, and preaching, it is, after all, but like a drop in the bucket. The condition of the great mass of the people has only been more fully brought to light during the last two years; and violated promises from those high in authority, made when every throne was shaken, have added greatly to the fearful infidelity of the people at large. The spirit of persecution has been renewed: one of our missionaries has been banished; also a brother, for having instructed a few children on the Lord’s day; and still others have been threatened with the payment of heavy fines, if they continued their religious meetings. Thrice happy America! where every man can sit under his own vine and fig-tree, none daring to make him afraid. Well, blessed be God, we all who belong to Jesus, shall ere long reach the happy, happy home, where the wicked cease from troubling, and the weary are at rest.

“But let me not be understood as if the above restrictions were as yet general. We have still ample scope for missionary efforts; but whether the present reaction prevails, or a new revolution breaks forth, I fear that in both cases our liberty for spreading the gospel will be diminished, and hence it behooves us to work while it is day. I would therefore most earnestly implore your Society to give us for the present year at least \$1,000. Our funds are in such a state that we need powerful aid, having already advanced upwards of 2,000 marks, (\$600.)”

He adds a list of thirty different tracts, old and new, printed the last year, ten of them in Danish; and states, that in the late war with Denmark, both armies were supplied with tracts and scriptures, active distributors having been raised up in the armies, and in the rear of each. He expressed the belief that libraries, formed from the American Society’s German volumes, could be most advantageously located in various places visited by their missionaries and colporteurs; and volumes were granted to the amount of \$85.

TRACTS IN A BATTLE.

The Rev. Mr. Oncken says, “One of the members of our church, serving in the Schleswig-Holstein army, an active tract distributor, was almost miraculously saved

at the attack on Friedrichstadt. In storming the place he fell, from a musket-ball received in the chest. He was carried from the field, supposed to be dead. When his consciousness returned, he found himself in the hospital under the hands of the surgeon, who was opening his coat to find where the wound was, when to his joy it was discovered that the wound was but slight, and that the deadly ball had been stayed in its destroying course by the pocketbook of our brother, and especially by its contents—about twenty or twenty-five tracts, which he had always ready for distribution, and which he carried in his bosom as more accessible than his pocket. I need not add, that to the whole church this remarkable deliverance has been a cause of holy gratitude to our heavenly Father, who honored his poor defenceless child in the hour of danger, as he had not forgotten to be mindful of his Master and the souls of his fellow-sinners, in most unfavorable circumstances.”

In a letter just received, Mr. Oncken states that 600,000 tracts had been circulated during the year 1851, at the close of which they had a debt of £100, and their stock was low. A wide field for circulation is now open among the multitudes of emigrants sailing from Hamburg and Bremen, as also among seamen, and at “nearly twenty preaching stations in the city and vicinity.” “God continues to smile on our efforts,” he says, “and many of our churches have been replenished with willing converts to the Lord Jesus. Tracts have, as heretofore, frequently been instrumental in bringing the lost and guilty under the sound of the gospel, and in other cases their perusal has directly led to the conversion of sinners.”

Mr. SAMUEL ELSNER, Secretary of the Prussian Tract Society at Berlin, gratefully acknowledges the receipt of \$100, to aid in their circulation of tracts in Bohemian, Lithuanian, and Polish.

DENMARK—SWEDEN—RUSSIA.

The Hon. PETER BROWNE at Copenhagen expresses his wish to apply the Society's late grant to Hollatz's Method of Grace, or some other decidedly evangelical work, that shall fully accord with the Society's principles. The gospel of Jesus Christ in its powerful, life-giving influences upon the soul, is the great desideratum among the decayed and formal churches of Denmark.

Mr. G. K. KEYZER, of Stockholm, likewise laments the prevalence of formalism and often open opposition to the glorious truths of salvation by faith alone, for which the Saviour bled, and apostles and martyrs toiled and suffered. There are evangelical influences and manifestations of the Spirit in some places, and the people are favorable to religious truth and

religious liberty. He is thankful for any aid in diffusing the saving knowledge of Christ.

The Tract friends at ST. PETERSBURG persevere in their good work for the sixty millions of Russia. Letters from Mr. William H. Ropes and Mr. W. C. Gellibrand, received through Mr. William Ropes at Boston, have reported the progress of their operations and enclosed their annual reports. In the years 1850 and 1851 they printed in Russian, 402,400 publications; in Finnish, 36,000; in Estonian, 3,825; their total supplies from all sources being 482,602, and since the beginning, 4,582,912 copies. Their large expenditure to provide *one hundred and fifty thousand tracts for the Russian army, navy, and hospitals*, granted and received under the sanction of the imperial authorities, had increased their expenditures at the close of 1851, to £260 beyond their receipts. They have the assurance that this grant will be faithfully distributed by the officers, and with cheering prospects of usefulness, as the sailors and soldiers are more generally readers than the mass of the Russian peasantry. Such results, under the favor of government, which has been well merited by the persevering fidelity of the devoted men who have so long pursued this benevolent work with a single eye to the moral and spiritual welfare of the masses of the people, calls for unfeigned gratitude to God; especially as no foreigner is permitted to preach the gospel to Russians, and the circulation of the Bible is obstructed.

They enclose a very gratifying and commendatory notice of the little works circulated from their dépôt, translated from the Russian in the St. Petersburg News, and add striking testimonies to the acceptableness and usefulness of the publications, among which is the following.

FROM A DISTINGUISHED RUSSIAN LADY.

“Our manufaeturing work-people,” said a lady from the interior of Russia, who called at the depository, “were, a year and a half ago, addicted to vice in all its forms, to which no strictness of any kind employed by my husband, who quitted the service with the rank of a general, could set bounds. About a year ago I visited a fair, and there found with a pedlar a number of your little traets, with which I was not previously acquainted. I bought several of them to read at leisure, and having found them very good, I bought of the pedlar his whole stock of 600 eopies, with a view to distribute them among our work-people. Some years ago my husband established a sehool, therefore most of our people could read; but having no good books, they read such as amused but did not profit them. When I returned, I distributed about 100 eopies of the traets which I had brought with me; and when we heard, to our great joy, that the people read them eagerly, my husband undertook the offee of distributing the remaining copies among them himself; and by the reading of these traets more good has been effected than by all former severity. The greatest liars now speak the truth,

those who stole, steal no more, and a great part of the people are becoming temperate in the use of ardent spirits. Some time after, a common pedlar came to our factory, which is situated on our estate in the country, and offered different kinds of goods for sale to the work-people. Among other things he offered some of your tracts, and it was truly gratifying to see how eagerly they bought these up; so that the pedlar had not a single copy left. The tracts are becoming better known by means of the pedlars who from time to time visit us; and every time we take a copy in our hands, we bless the editors of these useful little books. We have 2,000 workmen in our factory, and many more peasants on another of our estates, whom we wish to supply with tracts."

ITALY.

The bitter persecution of those who had been brought under the influence of evangelical truth in Tuscany, whom Count Guicciardini estimated at not far from 2,000, their imprisonment and banishment to unhealthy climes, for the sole crime of searching the Scriptures and humbly and peacefully worshipping God in their families and small assemblies, and the tyranny of the Pope, seconded by Austria and other powers, have afflicted the heart of every enlightened Christian. In Sardinia, however, under an enlightened government, a large measure of freedom is enjoyed, and the way of access to Italians is not wholly closed.

The Society's grants are made through the Italian Society at Geneva, whose worthy president, Col. TRONCHIN, has given full information of their proceedings in letters and an abstract of their report. With all the discouragements from man, there is hope in God, and the duty of the Christian is clear still to labor to publish the gospel to every creature. The friends in Geneva who have charge of the Italian Society are tried and faithful, and wisely adopt every means afforded them to benefit Italians, whether within or without the limits of Italy.

At the request of Rev. George H. Hastings, a supply of the Society's Sacred Songs were granted for use in the worship of the American chapel at ROME, which he has gratefully acknowledged.

GREECE.

The Rev. Dr. KING, who has long and faithfully labored and preached the gospel in Greece, wrote in July and October, reporting the issue of a second edition of Baxter's Saints' Rest in modern Greek, and his desire to issue Alleine's Alarm and Heavenly Manna, and requesting the Society's Sacred Songs and other works, amounting to 25,000 pages, which were granted.

He distributed the last year 2,477 copies of books and tracts, including 300 of his "Farewell Letter," which was first printed in Arabic, as he was about to leave Palestine in 1825, and which has been translated into modern Greek, Italian, Bulgarian, French, and Hawaiian, and has been placed by the Pope on the index of prohibited books. The issuing of this Farewell Letter, and more especially of a work consisting wholly of extracts from the fathers, showing that the Virgin Mary is not entitled to divine honors, were made the ground of his recent condemnation by an ecclesiastical court.

The Rev. JOHN H. HILL, of the Protestant Episcopal mission, has issued, with funds from this Society, Watson's Replies to Gibbon and Paine, Lyttleton's Conversion of Paul, selections from Melvill's Sermons, and recently the Peep of Day, Line upon Line, and Precept upon Precept. These and numerous other books and tracts, besides the circulation among the pupils of his prosperous schools, and in the districts immediately around Athens, have been sent, he says, "to Eboea, Macedonia, Thessaly, Elis, Arcadia, Achaia, Corinth, Crete, and many of the islands of the Ægean. We have frequent applications," he adds, "from those who have in former years been connected with our schools, and who are now dispersed through various parts of Greecee."

The Rev. R. F. BUEL, of the Baptist mission, who has been appointed a member of the Society's Examining Committee for Greecee, wrote, Aug. 28, stating that supplies of excellent books have been procured from the sister missions, and asking for \$400 the current year, with a special view of giving the Pilgrim's Progress to Greecee. The circulation, he says, thus far, has been chiefly gratuitous. "Greeks," he adds, "will rarely purchase such books, but they will gladly receive them without money and without price, and profit from the reading of them. Some of the members of our church from among the Greeks, bless God for these precious volumes. They were the star of Bethlehem, to guide them to the true and saving faith." At the request of Mrs. Buel, on her leaving this country to return to Greecee, a set of the Society's publications in English, with selections in other languages, amounting to \$60, were granted for the mission.

From SALONICA, in Northern Greecee, the ancient Thessalonica, Rev. Messrs. Parsons and Dodd have reported their labors especially for the Jews; and Mr. Parsons, who was formerly a colporteur of this Society in the United States, now reports himself as a *colporteur in the ancient Macedonia*.

"We took with us," he says, "two horse-loads of books, consisting of Bibles and Testaments in Hebrew, Hebrew-Spanish, Greek, Bulgarian, a few copies of Dr. King's Letter in Italian, Kirwan's Letters in Spanish, and Gallaudet's Natural Theology in Greek."

The place of their destination was Serres, where a fair that continues for a month is annually held. It was attended by a vast concourse of traders from Servia, Wallachia, and Bulgaria. They took a room in the principal khan, and exposed their books for sale. It was a month of seed-sowing. Great numbers were supplied with the word of life in the languages which they could read, and orally instructed in the great truths of religion. They sold their entire supply, and after their return received orders for more.

"The differences between this country and America," he continues, "as a colporteur field, are great. The United States is the brightest spot on the globe, flooded with light. The darkest spots there are not without some rays of light. But the traditions of the Jewish rabbis and the Greek church, and the delusions of the false prophet, have enshrouded the millions of this land in a darkness more palpable than that of Egypt, and as yet scarcely a ray of light has broken in upon it. There, the colporteur travels in safety, though alone. Here he must have company, generally a *kawass*, or Turkish officer, for personal safety. There, a variety of books adapted to the different states of mind, all presenting the truth and breathing the spirit of the divine oracles, are at hand. Here, in most of the languages, we have only the Bible; in some, only part of it. If the differences in the amount of light, in manners and customs, in variation of languages and in supplies of the vehicles of the truth are great, the nature of the work is the same. Human nature is the same. The true colporteur mode of diffusing Bible truth is attended with the same success." There are 1,800,000 Bulgarians, he says, who manifest a special desire for the word of God and books.

THE ARMENIANS OF TURKEY.

Not only has the Holy Spirit been wonderfully poured out upon the missions among this interesting people, but a spirit of inquiry has sprung up in every direction where they are dispersed, from Constantinople to the Euphrates. Books and tracts have been widely the precursors of good, and the power of the press perhaps nowhere more cheerfully displayed. The following official document from the mission in Turkey, written and sanctioned during their sessions in Constantinople, gives a brief and cheering view of the progress of their work connected with this Society:

"TO REV. WM. A. HALLOCK, Sec.

"DEAR BROTHER—The usefulness of your excellent publications in our work continues to be as marked as it has been in any period. It is impossible for us, in a few words, to convey to you a just impression of the amount of good they have already done, and are now accomplishing. A single example, however, will aid us in forming some adequate conceptions on the subject.

"It is now four or five years since missionary labors were first commenced in Aintab. As you are aware, these efforts have been greatly blessed. Through the

smiles of Providence, a congregation of about 500 ; a church of about 40 members ; a Sabbath-school consisting of fifty children and some twenty women ; a temperance society of about 300 members ; a juvenile missionary society of 100 members, and one among the adults ; a series of Bible classes, embracing from 100 to 200 or more attendants ; several benevolent societies for the relief of the poor, and for other charitable purposes ; an extensive arrangement for teaching about 100 adult females to read, and two schools embracing 140 scholars—all these have been called into existence. In fact, all the religious appliances usually employed in a Christian land for the spread of the truth are in successful operation in this place. The exhibition of the truth is listened to with great attention, and often with very deep emotion ; and the prospect of additions to the church and to the community are of the most cheering kind. Now, we do not disguise our conviction, that the first and great instrumentality, under God, in producing such results, has been the preaching of the word—the constant and plain exhibition of evangelical truth by the divinely appointed means of preaching. But the influence of the religious press has also been a most important part of that instrumentality. In fact, it was in connection with the distribution of tracts, books, and Bibles, that this work in Aintab commenced ; and we see not how it could have been carried forward and brought to its present stage without the aid of the press. More than one hundred dollars' worth of these publications are sold annually in that place ; and as the rate at which they are sold is extremely low, the number thus circulated is great. All these are read, and diligently read ; and it is the reading of them in connection with oral discussion, that has powerfully aided in raising up so large an audience. A large number of persons, too, who do not attend the public services, are privately studying the Scriptures and tracts ; and in public assemblies of Armenians now held there, as yet unconnected with the cause of Protestantism, and comprising in all about two hundred souls, both Bibles and religious books and tracts are read and commented upon. Enlightened natives have also been very active in spreading the truth ; but the publications of the Tract Society, and the Bible, have been among their main weapons. In one word, it seems in the highest degree improbable that the work there could have attained its present interesting state without the help of the press.

“What has been experienced in Aintab has been realized in other places, though not in so high a degree. Innumerable facts and incidents are constantly occurring all over this land, which confirm the same point. The most prominent Armenian in the Protestant community, and in the little church at Diarbekr, remarked to one of us, that the tract on Self-examination was what first awakened him. A colporteur sold nearly twenty dollars' worth of books in Arabkir, besides distributing some gratuitously. So interesting a state of things exists in that place as to call for the immediate establishment of a station. Though two missionary visits have been made there, they were short : the influence of the press in bringing about the present state of things, has been all-important. The people are comparatively a reading class, and we know that many books have been distributed there. The same may be said of Tocat. Books and Bibles have been circulated there for years ; and to their influence, in a very great degree, is to be ascribed the present urgent demand for missionary labor. Very much the same may be said of every important centre of influence in the interior, where a spirit of inquiry has been awakened. The reading of books and Bibles has been one grand means of this waking up of mind to eternal truth. It is a point more and more fully established with the progress of every year in our mission, that the press is a most important auxiliary.

“Looking, then, simply at the past, you have need to be greatly encouraged. But *the future* also holds out increasing inducements to further efforts. Nothing has

been more fully disclosed in our deliberations and discussions than this animating fact, that Providence is opening, or rather has opened, to missionary operations, all the interior of Asia Minor and Armenia. From many and different points the earnest entreaty comes up to us, "Send us missionaries; send us missionaries!" Nothing can be more evident than the call to the church to go in and possess the land in its length and breadth. Now, while it is plain to us that the influence of the press has had much to do in thus preparing the way and opening these doors, equally certain it is, that to enter them and fully occupy the ground, not only its coöperation will be needed, but the degree of success to be expected will depend, in a great measure, on the *extent to which that aid will be afforded*. Every considerable city in the interior will not only prove an important centre of missionary influence, but also a great central point from which the light of the press is to be disseminated. Not only the number of awakened and interested minds is increasing, but the number capable of being benefited by the press is also multiplying. The increase of stations and missionaries only increases the demands on the press; and as our operations, as we earnestly hope, are to be forthwith greatly extended, the need of aid from your Society will be as urgent as it has been in previous years.

"The appropriations of the present year are employed in printing Doddridge's 'Rise and Progress' in Armenian, and in other ways; and for the year to come, we feel called upon to ask for another appropriation of equal amount.

"We conclude by expressing the deep and heartfelt interest of our entire mission in all your operations, at home and abroad, praying that the great Head of the church may be pleased to crown their work more richly with his blessing. In behalf of the Armenian mission, affectionately yours,

"B. SCHNEIDER.

"J. S. EVERETT."

The venerable Rev. WILLIAM GOODELL, from Constantinople, now on a visit to this country, who has labored twenty-nine years among the dead churches of Western Asia, gives a most animating description of what God has wrought, especially among the Armenians.

The great characteristic of the Greek, Roman-catholic, Armenian, and other prevalent religions, was *an entire disconnection between their religion and the state of the heart or moral character*. He says, if in our country you put up for the night in a log cabin at the West, and the father reads the Bible, sings and prays devoutly in family worship, you feel that you are safe; but not so among the dead religions of the East—the most superstitious devotion to rites and the worship of the Virgin was generally accompanied by falsehood, and often by robbery, piracy, and murder. For many years the missionaries lived in peril of their lives.

Now there are in Turkey, in almost as many cities and towns, fourteen congregations of devout Protestants, where six years ago there was not one; and if there were missionaries to gather other churches, many might be speedily formed in other places where a spirit of inquiry extensively prevails. In Constantinople, where are but two organized Protestant churches, there are 44 or 45 different prayer-meetings or other

religious services. The publications which the missions have issued and widely circulated, are so many *springs* among the valleys, at which the weary pilgrims drink, and which, by the blessing of God, often become wells of water springing up unto eternal life.

Mr. Goodell has translated the whole Bible, in a plain, simple, and forcible style, into the *Armeno-Turkish*. Many Armenians and many Greeks have dropped their own language, and *speak* Turkish, but yet do not *read* the Turkish or Arabic character. Hence books are printed in Turkish, with the Armenian character, called Armeno-Turkish; and in Turkish with the Greek character, called Greco-Turkish; and it is a curious fact, that when the Armenian reads Armeno-Turkish aloud, or the Greek reads Greco-Turkish aloud, all who speak Turkish, whether Turks, Greeks, or Armenians, *hear him* in their own tongue.

Hymn-books are prepared in Turkish, Armenian, and Greek, containing our best devotional hymns translated into the same metres; and when a large audience is brought together, they sometimes all sing the same hymn in the same tune, each using his own language, and thus delightfully praising God together.

It is stated that 31 periodicals are now published in the Ottoman empire, 11 of which in Constantinople, 5 in Smyrna, 3 in Egypt, 8 in Servia, and 4 in Moldavia and Wallachia. Only 3 of these are in Turkish.

BOOKS ON THE TIGRIS AND EUPHRATES.

The Rev. Mr. Schneider, missionary at Aintab, wrote from *the banks of the Euphrates*, on his return from a visit to *Diarbekr, on the Tigris*, where he found a work of God evidently in progress among the Armenians and others, promising very cheering results.

“Short visits by three pious natives,” he says, “and one by Rev. Mr. Peabody of Erzerroom, aroused the attention of many to religious subjects; but in the intervals, the publications issued by the funds of the American Tract Society were carefully read and diligently studied, and thus the impulse given by their visits made continuous and productive of far greater results. I do not see how the present state of things could, in the circumstances, have been brought about without the instrumentality of the books. Most, if not all the publications the Society have assisted our mission to issue, *have been thoroughly read*. One of the most promising Armenians told me that he was first awakened by the Tract on Self-examination. The Bible has been most carefully investigated—one truth after another, as revealed by the Holy Ghost, received, and one error after another discarded.

“I have never been more deeply impressed with the usefulness of the pages the Society issue, than on this visit; and I feel it to be my duty to communicate these

facts to cheer you in your labors. Go on in the noble and blessed work. Rich and abundant fruits are yet to be reaped. Many a mind and heart in *Mesopotamia* is yet to be enlightened and spiritually and eternally benefited by them. Yes, the land and birthplace (Oorpa, as is now believed) of the father of the faithful are already feeling their salutary influences."

SYRIA.

The Rev. ELI SMITH, D. D., wrote, May 5 and July 30, reporting that they were printing Alexander's Evidences in Arabic, that Edwards' History of Redemption was nearly ready for the press, and that they were translating D'Aubigné's History of the Reformation. He was concentrating his efforts mainly on the great work of translating the Bible into Arabic.

The Rev. GEORGE B. WHITING at *Abieh*, mount Lebanon, expresses his deep sympathy in the labors of the Society and his prayers for the colporteurs, and begs that in their prayers they will bear the cause of foreign missions before the throne of grace. He states that though efforts are made to keep the people from reading Christian books, some are circulated and read, a greater proportion by *sale* than formerly. "Several pious young men from our seminary at Abieh," he adds, "spent the late vacation in colporteur labors, their expenses being defrayed by a little Missionary Society in the institution. These labors they intend to prosecute every vacation. They do not sell a large number of books, but they find encouraging opportunities almost everywhere to converse with the people on the great things of the gospel." A zealous young man had also undertaken the sale of books at Beirût; and for the supply of all these and others, including the mission family, he orders 15 copies of the Messenger, 10 of The Child's Paper, the Family Testament, Songs of Zion, D'Aubigné's History, and other books and tracts in various languages, amounting to \$66 71, which have been sent him, \$40 worth being a grant.

One copy of the Testament was particularly desired for the use of a native young man who, he says, "reads English and French as well as his native Arabic, and has lately been led, as we trust, to the Saviour. He is in the habit of reading the New Testament to some of the boys in a factory in which he is employed, and trying to explain to them the meaning of what he reads. He is much persecuted even by his own relatives; and this very day was abused, cursed, and threatened by his father; yet he came to our prayer-meeting this afternoon, and requested some simple commentary to aid him in his further efforts to explain the word of God to the boys."

To Rev. J. E. Ford, at Aleppo, 10,000 pages were granted.

THE NESTORIANS.

Cheering letters from Rev. J. PERKINS, D. D., and Rev. GEORGE W. COAN, report that, though the press has been mainly occupied with the Old Testament in ancient and modern Syriac, a translation of the Saints' Rest was nearly ready for the press. They state that "the books and tracts are doing their blessed work among the Nestorians as in former years," and that "a new and interesting avenue is now open" at Gawar, a station recently commenced by Rev. Mr. Coan and Mr. Rhea among the mountain Nestorians. "Those wild, rugged mountains," says Dr. Perkins, "offer a noble field for heroic labor. Wonderful is the providence of God, which has in so short a period rendered that field so secure. The power and the terror of the ferocious Koords have now disappeared, under the vigorous arm of Turkish subjugation; and anarchy and blood, which from time immemorial have been so terrible, are succeeded by quiet and good government." He expresses great joy in the prosperity granted to this Society, and in coöperating in its labors.

Miss FISK, of the mission, in behalf of the pupils of her school and pious Nestorians around her, expresses their gratitude for the books that have been sent them, which are daily read and their contents cherished. "Could you join in our solemn assemblies," she says, "and listen to those a few years since sitting in worse than Egyptian darkness, now proclaiming to listening multitudes the thoughts of Baxter, Flavel, Doddridge, and Bunyan, I know that you would shed the tear of humble gratitude with us, and send up one loud long note of praise to Him who redeemeth Israel from her bondage. Some who have been my dear pupils, spend many long evenings in translating to their husbands from these works, which they call their 'spiritual treasury.' With this I send you a translation of a letter from Priest Eshoo, one of our most useful brethren, whose life is one of Christian consistency and holy activity in his Master's service, in which many others would gladly join, *as an expression of their gratitude* to those who have so kindly remembered them."

OROOMIAH, Nov. 12, 1851.

TO THE SECRETARY OF THE AM. TRACT SOC.:—To you, O friend, and honored brother in Christ and servant of the living God, who labors for him in the gospel of his Son Jesus Christ our Lord. I am constrained to write you a few words, because I have been informed in regard to your love, and the love of all that blessed Society, who print books, and send them this way and that, and to this church and that, that they may be enlightened in the knowledge of truth, and the church of the Messiah be built up and confirmed. Your kindness has reached even us, by the sending of some of the books printed to us. Some of these books have been bestowed on me. O, my honored and loved friend, Mr. Hallock, I am very, very grateful to that blessed

Society, from whom have been sent these good gifts, that are beneficial for time and for eternity, for growth in the grace of God our Father, and the salvation that is in Christ the Messiah. I can never repay the debt I owe you, but I can praise God, who has given us such friends on the other side of creation, to send us teachers and preachers of the truth, those who teach our sons and our daughters various kinds of knowledge, and who preach for our people everlasting life, bought by the blood of the Lamb of God.

They are also multiplying the Scriptures and other books. I can also ask my God to bless that favored Society, who are taking trouble for nations sitting in darkness and in the shadow of death, by sending them various kinds of books, and thus laboring for the lost souls of sinners. I can also ask my God to bless your blessed land.

I wish to tell you that I am not from Oroomiah, but from Gawar, one of the provinces of Koordistan, now under the Turks. The year that Mr. Perkins and Dr. Grant came here, began this work, and laid the foundation of the Seminary, I came also from Gawar to Oroomiah, driven away by the Koords. The Seminary was established in the winter, and I entered it in the spring. After a few years I placed my daughters in a girls' school: they remained there till Miss Fisk came, then the girls' school was committed to her. Two years afterwards, there was an awakening both in the boys' and girls' school. From the grace of God, both my daughters shared in it. Six months afterwards, my eldest daughter, the beloved of my family, died, and, as we hope, her spirit departed to be with the Lord. My other daughter is still in Miss Fisk's and Miss Rice's school, and I have a son in the village school.

My dear and honored friend Mr. Hallock, would you know with regard to the work of God among our people? Thanks be to God, year by year it is advancing. Our seminaries for the young men and for girls are improving rapidly in doctrine and knowledge. These young men and girls are a great blessing to their people, their neighbors, and their families. Many of the young men, who are intelligent, from the school, are very orderly in their manner of preaching, and their preaching does great good. Formerly we had no preachers among our people, but now they see their boys preaching better than their bishops and distinguished priests used to do. The door for preaching among this people is certainly wide open, on the plain and in the mountains. But we greatly need your prayers that God may bless the labors of his servants and handmaids among this people, that they may more and more learn the way of life and peace.

If you please, give my salutation to your Society, and ask them, when they draw near the throne of grace, to remember me in their prayers—that God may help me to do his will, and to labor for him, in holiness and purity, all the days that I am in this world, and that I may serve him with a spotless service; and that also he would bless the labors of his servants and handmaids among this people, that they be not in vain. Peace be with you.

Your friend,

PRIEST ESHOO.

AFRICA.

Letters from Rev. C. C. Hoffman, of the Protestant Episcopal mission, West Africa—to which Bishop Payne has just returned with a reinforcement of laborers—and from Rev. H. A. Wilder, Rev. A. Grant, and Dr. N. Adams, in South Africa, express thanks for the Society's grants, and report the progress of their distributions and labors. Dr. Adams has since departed this life.

INDIA.

Wonderful indeed is the present aspect of India : her governments scarcely capable of self-support, upheld and controlled by a distant Christian power ; her corrupt religion crumbling in decay, and Hindoo infidelity increasing ; caste itself gradually weakening ; and Christian missions, schools, manners, customs, and influence, perpetually fostering a new order of things. "Great changes are in progress, and India can no longer be what it was."

It is stated in the Calcutta Review, that in 1850 there were in Hindostan 260 stations, at which 403 missionaries, including 22 ordained natives, were engaged, assisted by 551 native preachers. They have founded 309 native churches, containing 17,356 members, forming the nucleus of a native Christian community of 103,000 souls, who regularly enjoy Bible instruction. There have been 1,345 day-schools established, in which 83,700 boys are instructed in their own language ; 73 boarding-schools, containing 1,992 boys, chiefly Christian, who reside on the missionaries' premises ; 128 day-schools, with 14,000 boys and students receiving a scriptural education through the medium of the English language. There are also 354 day-schools with 11,500 girls, and 91 boarding-schools with 2,450 girls, taught almost exclusively in their own languages. The Bible has been wholly translated into ten languages, and the New Testament into five others, exclusive of the Serampore versions. A considerable Christian literature has also been produced in these languages. They have established and maintained 25 printing establishments. They also maintain English services in 59 chapels, for the edification of their own countrymen. In Bombay there is a flourishing society, having for one of its rules to dine with all castes at the same table. Another in Calcutta, numbering more than 10,000, have left off observing the ceremonies, customs, and worship, while they have not altogether forsaken the Hindoo religion. They eat flesh and fish of all kinds, with Mohammedans and Europeans. They are mostly young men, educated at the government or missionary schools, and do not heed opposition or the threats of excommunication. They do not design to introduce the gospel in the place of Hindooism, but are aiming a deadly blow at the institution of caste, the greatest obstacle to the gospel.

An illustration of the effect of the late British law prohibiting all punishment or disabilities in India on account of religious belief, and thus *virtually abolishing caste*, the curse of the Hindoo race, recently occurred before the Supreme Court at Madras. Sheenevassa, who recently became

a convert, had a young wife, who thereupon left him, when he made application to Sir William Burton for a writ of *habeas corpus*, which was granted. The judge decided that even under Hindoo law marriage cannot be annulled, but added, "That has ceased to be law in cases like the present. Act 21 of 1850 is the great charter of religious freedom for all inhabitants of British India. The people may rave at first, but on reflection they will see that, as I have said, this act is the Indian charter of religious freedom, imposing no restraint on any one's conscience—an act for which all should be devoutly grateful to Providence. I don't say it relieves my mind, for even without it I should have no doubt; but this act leaves no room for question, and while I sit here, *no man's rights shall be endangered for his religious opinions.*"

BOMBAY—CONTEST OF THE HEATHEN PRESS.

Communications from Rev. R. W. HUME show that the mission press in Bombay is conducted with great energy. In the last year 63,300 tracts and books were printed in Marathi, 5,000 in Gujarathi, 1,000 in Hindusthani, and 2,000 in Hindi, total 74,800; *more than thirty thousand copies were sold to natives*—such a sale of Christian books to *heathen* as was probably never before witnessed—and the mission desire to adopt an extensive system of colportage by native Christians, to push the circulation far and wide among all the people. "We are too few," says Mr. Hume, "to preach the gospel to so great a multitude. But if funds are provided, we can make the press speak for us, and speak loudly too, in all the villages of Western India. The number of readers is great, they are willing to read, willing to purchase our books, and preserve them carefully. We need liberal help; one thousand dollars would not more than meet our wants for the coming year; and we ought not to be, must not be hindered by the want of funds, now that the prospect is so encouraging. May the spirit of faith and of liberality be poured out upon the churches."

But the wily heathen leaders also see this power of the press, and are seeking to flood the country and preöccupy the ground with their vile idolatrous issues. Mr. Hume has sent the American Tract Society *twenty-two* heathen tracts, with a brief notice of the contents of each.

"The native press," he says, "is now acquiring an important influence, and the people will be supplied with tracts and books whether we supply them or not. Great numbers of heathen books and tracts, generally most pernicious in their influence, are now published in Bombay, and scattered over the whole land. Those I now send were all procured at *one time and place*, and *ten times* this amount might have been obtained, had it been thought desirable. The Parsees have a very large fund for the

publication of books and traets; and the Mohammedans also print largely. Within a few rods of our chapel are four Mohammedan bookstores, fitted up with a good deal of taste, where copies of the Koran, and books in Arabie, Persian, and Hindusthani are sold. And not only are bookstores springing up, but *heathen and Mohammedan colporteurs*, too, are often to be seen selling their publications in Bombay and other places.

“One of the peeuliarities of the present day in India, is the existenee of *periodicals* in a eountry in which, a few years since, not a single periodieal was found. The periodieal press in Bombay is becoming very influential. There are now here three monthly Gujarathi magazines; one daily, one weekly, and three bi-weekly newspapers in the same language, and all of respectable size. There are generally two weekly Persian newspapers for the Mohammedans, and one in Hindusthani; also two weekly newspapers and two magazines in Marathi; besides the periodieal which is published by the mission. It is easy to see that the influence of all these is very great. I send a eopy or two of a Parsee paper; also a *pocket* edition of the Koran, of which thousands of eopies are here printed for India, Arabia, and Persia. They are very eheap. This eopy only eost a little more than half a dollar. The press is beooming a mighty engine in this eountry, both for good and for evil. May the American ehurehes feel their responsibility in regard to the press in heathen eountries. The Traet and Bible cause need help in foreign lands. We ean reach thousands by the press who never ean hear the voice of a missionary. Bombay is beooming the bookstore of all the neighboring eountries. It is one of the great eentres of influence for the world, and the Christian press should here be effieiently sustained.”

Requesting books for sale in Bombay, he speaks of its growing eommereial relations. “Railroads,” he says, “will soon bring us into direct eommunication with Agra, Delhi, and all Northern India.”

TOUR SOUTH FROM BOMBAY—PILGRIMAGES.

Rev. Mr. Hume writes, “Reeently, in eompany with the Rev. J. M. Mitchell of the Free Church mission, I paid a visit to Satara and the region beyond, including a part of the southern Marathi eountry. We were everywhere reeeived by the people with the greatest kindness, and were mueh gratified by the interest manifested in our message. For about a week we were present at one of the priniepal plaees of pilgrimage in this part of India, at whieh many thousands of pilgrims from all the surrounding region were assembled. With these we had mueh intereourse. Many of them manifested a deep seriousness and earnestness in regard to the subjeet of religion. They were generally of the eommon people; and we were mueh struek by the absenee of Brahminieal rites and superstitions. Devotion to the god Vithoba, rather than superstitious eeremonies, seemed to be the great point in their religion. In this respeet there was a marked and pleasing differenee between them and those who frequent some of the other Hindoo plaees of pilgrimage. It was, however, painful to see sueh earnest faith and warm devotion bestowed on imaginary gods; and our fervent prayer was that these might speedily be transferred to the true and living Jehovah. By means ehiefly of the colporteurs, we put into eireulation a large number of books, most of whieh, we doubt not, will be earefully read.”

MADURA—CEYLON.

The Rev. C. F. Muzzy writes from *Madura*, that 37,246 publications had been eirculated, and “are doing their work among that dark-minded people; conveying the glad tidings of the gospel to thousands of families

where the voice of the living preacher cannot now be heard ; reaching hundreds of children and adults in our schools and village congregations ; and instructing our young men and aiding to fit them to be teachers of the way of life to their fellow-countrymen. They accompany the preacher in his tours among the people, in his efforts by the way-side, and in the great congregation ; they open the way for his reception, and fix attention to his message ; they interest and instruct the mind, and are used by the Holy Spirit to subdue and change the heart. With the precious word of God preached and read, they are operating like leaven to change and purify the mass of heathenism."

Mr. Muzzy proceeds to contrast the state of the country with what it was. Heathen temples and heathen ceremonies may be continued, "but the light has begun to shine upon those works of darkness, and the people are seeing and acknowledging their deformity, and beginning in their minds to forsake them, although the bonds of caste, the pride of ancestry, an extensive heathen literature, a numerous and powerful priesthood, and a want of independence and strength of character still prevent their openly escaping the shackles in which they are held. Yet these barriers are daily losing their strength, and in some places have been already broken through, and very respectable numbers have escaped and come out on the Lord's side and united with his people. There is a vast *under current*, which, though silent and not readily apparent, is still setting steadily and surely in the right direction. There is a dawning of conscience, an improved judgment in things right and wrong. Formerly it was common to hear the natives defend, or even glory in the most abominable rites of their religion ; but now they appear to be ashamed of them, and often apologize for adhering to heathenism at all, by urging their ignorance, the demands of custom, and the difficulties of forsaking it."

The Rev. J. C. SMITH, in *Ceylon*, who now corresponds with the Society in behalf of the mission, reports that the whole of the Society's grants has been expended. During the year, 3,420,200 pages of tracts were printed. It is a gratifying fact, that of the 53 workmen employed in printing and binding under the care of Rev. Mr. Burnell, 29 are church-members, and all attend the Sabbath service and weekly prayer meeting.

Rev. Mr. Burnell, who was formerly a colporteur of this Society, and obtained several hundred subscribers for the *Messenger*, encloses a description of a heathen festival for its columns, and a donation of \$20, to be applied, so far as may seem desirable, to the gratuitous circulation of that paper at the West.

MADRAS—TELOOGUOS.

The Rev. Mr. WINSLOW reports the issuing of valuable publications, one of which is the *Jewel Mine of Salvation*, a poetic tract, first printed in Orissa, which has been found very acceptable and useful. The Tamil edition is 124 pages, and is “enriched by quotations from the Shastres, with the name of the book and place from which they are taken; so that the heathen cannot deny, as they often do, their correctness. The poetry is simple, and the explanations level to common capacities. It not only exposes the absurdities of Hinduism, and the abominable character of the gods of their Pantheon, but also fully illustrates the character and attributes of the true God, the character of man, the human and divine nature of the Lord Jesus Christ—his birth, miracles, teaching, death, and resurrection, and the plan of salvation through him. It will be found, we trust, a heavy gun against the fortresses of heathenism.”

Statements by Mr. Winslow strikingly confirm those above from Bombay, as to the struggles of the heathen to defend their falling cause by employing the press for their degrading and blasphemous issues.

“The Christian press in India,” he says, “is not losing its importance. As education, and education of a higher order than formerly, is increasing greatly the number of reading and thinking men, the influence of the press is becoming greater and greater. In Madras, the Hindus have themselves about a dozen and a half of presses, many of them small, employed in printing newspapers in the native languages, or sometimes school-books in English, and various native works, as the *Romayanam*, *Skanda Puranam*, *Bhagavadum*, etc., of the Shastres, and various smaller books explaining and recommending their idolatry, as well as mythology; with some works on grammar, and different dictionaries in the vernaculars—prepared, not for reference, but to be committed to memory. They have also innumerable small works, setting forth the licentious amours of their gods and *wise* men, and the wonderful exploits of their heroes and miracles of their saints. For one like Augattha, who was only a span in height, to drink the ocean dry, and then to return the water to its bed, was a small exploit! Destroying whole armies, and then raising them to life, was very common among the demigods. Their presses are also much employed, as they have long been, in printing tracts and books *attacking Christianity*. It is therefore no time to slack our hands; and we need, dear brother, your aid still in holding them up.”

Just as the Society's year was closing, communications were received from Rev. Mr. Winslow, directly and through the Foreign Mission Board, stating that their expenditures had exceeded the Society's total grants to the amount of nearly \$2,000, and asking an increased appropriation; in consideration of which, the grant for the year was raised to the sum of \$1,800. He urged the importance of continuing tract distributions whenever the heathen assemble for religious worship, in connection with the

preaching of the missionaries by the way-side, and in their mission tours, that those who are casting off Hindooism may not be left to blank infidelity, but may be guided in the way of salvation ; and that, while the Hindoo press is active in diffusing error, the Christian press may not be inactive from want of means. "It is time," he says, "for the Christian press to perform its proper duties in India ; and if it do not, *one great arm of service* will be wanting in that effort which the church of Christ is now called upon to make."

The Rev. Dr. SCUDDER writes, "You speak of the departure from this world of my beloved companion. This has been a severe stroke—a stroke from which I shall probably never recover. At all events, I am not the man I was two years ago. I am now laid aside from my work *for a few days*. My labors have been severe. I have been in the habit of preaching three times daily, Friday and Sunday excepted ; that is, I pursued this course for some time. And as I was a student, a part of the time, on a new language, which I found I must know to get on with the people who visit Madras from the north, I found that all these things have been rather too much for me. But enough of this.

"My son Henry has left Madras for Arcot. He has commenced a new missionary station near the city by that name, at Wallajanugger, a town containing about 25,000 inhabitants. He has a large native population within a few miles of him. He in Arcot, and I in Madras, God willing, will go forward in distributing your publications so long as we are able, and so long as you will come up to our help. Since my return to Madras, I have distributed many, many thousands of your publications. And there is much encouragement to go forward in the distribution. May you, my precious brother, be long continued in your blessed work. And what a glorious work are you, through grace, accomplishing. Your colporteur system—what a blessed system ! Well may you be ready to exclaim, 'Let me live and die in this work.'"

Mr. P. P. HUNT has inclosed a handsome *Tamul* Bible recently issued from the press at Madras, an edition which has been carefully revised by the older missionaries.

The Rev. G. J. MARTZ, of the *Lutheran Mission* to the Teloogoos, wrote from Ellore in July, informing of the death of the Rev. WALTER GUNN, the esteemed and devoted servant of Christ who has hitherto corresponded with the Society in behalf of the mission. "In other respects," he says, "our mission is prospering. A few souls have been gathered into the church, and a few others are inquiring. We find the distribution of tracts and portions of scripture a very important auxiliary in the

prosecution of our labors among the people. Much important truth is thus disseminated, and often conveyed where the living preacher finds no admittance."

The Rev. Mr. DAY, of the *Baptist Mission* to the Teloogoos, states that there is a great desire to learn the English; but the lamentable fact is, that many get supplies of infidel and licentious works, such as no considerate Christian would allow to enter his dwelling. There is great need both of Christian books, and of men to prepare and circulate them. A Bible colporteur had for some time been successfully employed, and a Tract colporteur, Christian Nursoo, had labored several months.

ORISSA—GENERAL BAPTIST MISSION.

Missionaries of the General Baptist communion in England, and of the Free-will Baptists in this country, are united in this mission. The Rev. J. BUCKLEY, of *Cuttack*, has written a full and cheering letter, giving abundant testimonies to the blessing of God on the tract department of the labors of that active and successful mission, to which the Rev. Mr. Sutton had just returned from his visit to England and the United States. "In Orissa," he says, "the Lord is carrying forward his work by the *living voice* of his chosen servants; by the *education* of the young in Christian principles; and by the extensive but judicious distribution of *tracts and scriptures*, which are so many silent witnesses for the 'one living and true God, and Jesus Christ whom he has sent.' All the means employed are essential to the efficient carrying on of our work, and all continue to receive a blessing from on high."

Among the evidences of a blessing on Tract distribution, he states, that at the late festival of the idol Juggernaut at Pooree, where about 60,000 assembled, as the missionaries were making known the truth, they were surprised in being joined by "a Brahmin, from the neighborhood of Pooree, who, when opportunity offered, commenced speaking in a correct and impressive manner of *the condescension, purity, miracles, and dying love of the Lord Jesus* as the only Saviour, and of the ignorance, weakness, and sinfulness of the Hindoo gods, and their utter inability to save. To the various objections made, his replies were pertinent and satisfactory. He repeated the ten commandments, and explained how the transgression of them was sin. This Brahmin, who thus boldly made known the Lord Jesus Christ as the only Saviour of lost sinners, received his first Christian knowledge from a volume of poetical tracts presented to him five years before by the Rev. Mr. Lacey."

In another case, a native minister, while preaching at Kotara, 40 miles east of Cuttack, was accosted by a man of the patra caste, who, on a full conversation, "evinced an extensive and accurate knowledge of the Christian religion, especially of the way of salvation by the atoning death of the Son of God." "My mind," says the native preacher, "was filled with joy at the discovery, and I exclaimed, 'How delightful to hear words so sweet from the lips of a Hindoo idolater.'"

Mr. Bulkley gives an affective narrative of two devoted native preachers who have been recently removed by death; and adds a list of tracts printed, amounting to 1,092,000 pages.

EARLY INFLUENCE OF THE PRESS IN ORISSA.

The following very striking facts were communicated by Rev. Dr. Scudder, at Madras, as received by him from a devoted missionary.

"The way in which *the gospel took root in Orissa* is without a parallel in India. Some years ago there lived, a few miles north of Cuttack, an old guru named Sundra Das. He was a kind of Hindu reformer, thoroughly dissatisfied with idolatry, and seeking for something better. This was the man appointed to prepare the way of the Lord in Orissa. He was a man of great intelligence, and used to expatiate with the most cutting satire on the evils of Hinduism, holding it up in the most striking way to deserved contempt, and divesting the minds of his followers of all respect for the idols of their ancestors. He gathered a large number of disciples, whom he called his children, and instructed them in various moral duties.

"At different times, two or three Christian tracts, circulated by the missionaries, fell into their hands; and teaching the unity of God, and the folly of idolatry, were much approved by them. One day, at the market, one of the disciples received an Orissa catechism from a missionary. He gave it to the guru, and it was read with great delight. They were especially struck with the *ten* commandments, which the guru expounded at length. Henceforth this book was their law. Shortly after, some of them received new tracts, a gospel, and a New Testament. These books were also welcomed by the old guru. He found them to answer the end he had in view, that is, his own exaltation as a moral teacher, since they taught the folly of idolatry, the unity of God, and that all men should worship him. The influence of these truths among the disciples was very great. They learned whole passages of the books by heart; they kept the Sabbath, and, as the next step, they began to teach their fellow-countrymen. Various parties of them were sent by the guru in different directions, to expound and to enforce these wonderful ten commandments; and four of their number in particular, who are now faithful missionaries of the cross, were long engaged in their propagation.

"One day the guru, in their presence, thus addressed his disciples respecting the New Testament: 'My children, there is the truth, and great truth. There are gifts of rice, of clothing, and of wisdom the highest gift: rice decays, clothing perishes, but wisdom never dies. Take this, my children; and let this be your guide. All the silver and gold cannot purchase this.' Many listened to his advice, and became inquirers with the missionaries. Gunga Dhor, a Brahmin, a reader of this little band, was so for two years, but at last made a public profession of Christ, and by degrees others followed him. To this day Gunga Dhor is an earnest preacher of the gospel.

Rama Chundra, the next disciple who made a profession, was the commander of the Cuttack fort, and a wealthy man; but at the command of the old guru, he had given away most of his property to the poor. He too, to this day, is an affectionate and earnest preacher of the gospel. The third convert was Krupa Sindu, who broke through all the restraints of idolatry and caste, after a struggle of five years. After him, one and another of the old man's disciples, women as well as men, came in, in quick succession. Some of these are now in glory. Others are fighting constantly the battle of life, and laboring for the salvation of their countrymen."

"What encouragement to distribute the word of life!" says Dr. Scudder; but he adds, "The old guru never became a convert to Christianity. Indeed, he became rather an opposer, and died in this spirit in 1838."

NORTHERN INDIA.

The large and efficient missions of the General Assembly's Board in Northern India have for some years expended the whole of the Society's grants, and the value of the press as an auxiliary to their labors was never more evident. The Committee had designated but \$2,500 for these missions for the year just closed; but recent intelligence showed that the whole of the usual appropriation of \$3,000 would be required for this Society's department of their labors, and the latter sum has been paid over and transmitted.

The Hon. Mr. LOWRIE, Secretary, in acknowledging the receipt of \$800, in addition to \$3,000 before placed in his hands for North India, Siam, and China, says, "We are relieved to just this amount which you have been able to make in addition; for since your former donation, we have received such pressing letters from India and Siam, to have the means for enlarged printing, that we had concluded, if practicable, to make the allowance to India for tracts, etc., \$3,000, and to Siam \$500, instead of \$200, previously paid. This addition just meets these sums. What we want for tracts, etc., strictly *Presbyterian*, we of course furnish from our own funds." "The fields of usefulness in these extensive regions," he adds, "are becoming more and more open to the missionary, and every year shows more clearly the importance and necessity of the Christian press in the cause of foreign missions."

The Rev. J. PORTER, at *Lodiana*, Jan. 6, reports the issuing of 6,000 of the second volume of Panjabi tracts, amounting to \$775 50, and was expecting the arrival of two boxes of books by the ship in which Rev. Mr. Freeman returned. He gives the following encouraging statements:

"The tracts printed and distributed at the expense of the American Tract Society have gone into many dark corners of this land, where the missionary has not yet penetrated, and may not for a long time to come. Many incidents in the course of my

journeyings the last season strengthened my belief that these messengers are not going out in vain; light is dispelling the darkness, and this land shall yet be *full* of the glory of God.

“Very lately it has come to our knowledge, that in a region some forty miles south of us the leaven of truth has begun to ferment. Books received at Melas some eight or ten years ago have imparted a portion of truth, small it is true, but enough to induce a considerable number to forsake idolatry and worship ‘the true Father, JESUS.’ Of these I have seen *eight*, having visited the place very lately; and there are said to be many more. They have long suffered persecution, and are still suffering. That any of them are really Christ’s, I dare not say; but we may hope that the work is of God. Who knows but in that region we may soon see the mighty displays of divine grace? To say the least, such incidents give us encouragement to sow in hope.”

The Rev. JOHN H. MORRISON at *Ambala*, the new station in the territory lately won from the Sikhs, gratefully acknowledges the receipt of books granted him for distribution in “steamers, hotels, and Dák bungalows.” The box for the bungalow libraries, he says, arrived safely, and about half have been already put into Dák bungalows, and are doing their work. The rest will be disposed of as soon as I can ascertain the most favorable points for them.

“I have been waiting,” he adds, “for the opening of a *new mountain road* to the snowy range, on which I suppose there will be bungalows, and it will become one of the most frequent thoroughfares, where there will be a peculiarly favorable opportunity for the usefulness of such books. There will be no other books there, and travellers, for the sake of economy when every thing is to be carried by men, will take with them as few books as possible.”

Two boxes of books sent with the above, he says, will before long be all sold, and he expresses the hope that “great good may result from their distribution in that land of darkness, even as the region and shadow of death.”

Accessions to the church are reported by the missions, and among them four Sikhs, one of whom said he must embrace the Christian faith, even if all the English abandoned it. A young man attributed his conversion to Flavel’s *Fountain of Life*, translated by Mr. Warren, who has now transferred his labors from Allahabad to the new station at Agra, and will be succeeded in the care of the press at Allahabad by Rev. J. G. Hay. The Rev. John Newton of Lahor is about to visit this country, and his place will be supplied by Rev. L. Janvier.

The *Agra Tract and Book Society*, lately formed in Upper India, combining the energies of English missionaries and laymen, and intimately connected with the American mission, is proving an active and efficient institution. About one year since, the Rev. Henry Smith, English secretary, and Rev. J. L. Scott of the American mission, wrote in behalf of their Committee, that the books previously received from this

Society "very quickly sold," and they trusted would, "under the divine blessing, carry the word of truth home to the hearts and consciences of many in Upper India." They stated, that the publications of the American and London Tract Societies had been sent to many distant stations of North India, and a dépôt had been established at Lahor, the capital of the Panjaub, and largest cantonment of English troops in India. They expressed gratitude for a former grant from this Society, and while requesting a supply on sale, asked that, "in consideration of the very large field of usefulness occupied by that Society, a further grant might be made;" in compliance with which, publications to the value of \$250 were sent on sale, and \$150 as a grant. A letter just received remits the \$250, and again requests \$150 worth on sale, and \$100 as a grant; and Rev. Mr. Smith further requests \$50 worth on sale, and \$50 as a grant for his own use as chaplain at Mussorie, a sanitarium for Europeans in the Himalaya mountains, to which he is appointed chaplain, all which have been forwarded.

BURMAH AND KARENS.

The king of Burmah, one year since, granted toleration for the missionaries in Burmah Proper, which has been so long withheld. In giving instructions to the local authorities at Rangoon, which was the first mission station in Burmah, he authorized them to permit the stay of the missionaries, with liberty to give religious instruction and circulate books; and also gave them permission "to come up to the golden feet," or to go to Ava, the royal residence, when they wish. Public worship, in Burman and English, was commenced in Rangoon on the first Lord's day in May, and had since been statedly observed, the congregation sometimes numbering from 30 to 40. More recently a war has broken out between Burmah and England, which, though its immediate effect is disastrous, it is hoped may yet be overruled for the advancement of the mission cause. The success of the mission at Maulmain has also influenced Rome to send there six European females, with money to establish a nunnery.

The Rev. THOMAS S. RANNEY writes from Maulmain, Nov. 20, that the issues of books and tracts at the mission press, exclusive of scriptures, had exceeded those of the preceding year by 240,000 pages. "The distribution," he says, "is made almost wholly by *itinerating native preachers*, who are constantly engaged in earnest endeavors to persuade their countrymen to abandon idolatry and embrace the truth as it is in Jesus. Nor have their endeavors been in vain. The number of persons

converted and received into churches connected with the Maulmain mission station the past year is 161, of whom two are Burmans and 159 Karens. How many have been converted at other stations to which we send books, as Tavoy, Mergui, Akyab, Kyouk Phyoo, and Sandoway, I have not the means of knowing. The Rev. Mr. Kincaid, I am happy to say, has baptized seven converts in the city of Rangoon, and there is now every prospect that the attempt to reoccupy Burmah Proper will be successful." He adds an interesting account from Rev. Mr. Kincaid of discussions with the police as to introducing boxes of books from Maulmain into Rangoon free of duty, which ended in free permission granted by the governor.

The Rev. Mr. BENNETT of the Karen mission at Tavoy wrote, Nov. 13, describing a little work of 120 pages, consisting of a simple catechism for the young, and spiritual hymns, such as, "How sweet the name of Jesus sounds," originally issued by the Episcopal chaplain at Maulmain, which was translated by the second Mrs. Judson into Burman, and is now translated by Mrs. Bennett into Karen. Two editions have been printed, amounting to 3,000 copies. They had also just issued the first volume of a View of Ecclesiastical History, which "promises to be very useful to the Karen assistant missionaries and church-members. Mr. Abbott, at Arracan, is also so well pleased with the work, that he would be glad to get the whole edition for the Karens there."

"Should the providence of God," adds Mr. Bennett, "open to us the kingdom of Burmah, we shall need thousands of copies of Karen books; and as we suppose God will provide the means to accomplish all his will, may we not still hope it will be the privilege of the American Tract Society to be a coworker in this good cause? We rejoice and thank God for what he is doing through the Society's instrumentality. May his blessing descend upon you all a thousand-fold."

The whole Bible has been translated into Pwo Karen, one of the two principal Karen dialects; and on June 1, Mr. Bennett put to press in Tavoy the first sheet of the Bible in the Sgau Karen.

"The calls at our new zayat," says Mr. Bennett, "have far exceeded my most sanguine expectations, and the number of tracts distributed is unprecedented. So many tracts and books have been given away in the city and province of Tavoy within the last twenty years, that I have been accustomed to think the people were well supplied with books; but since the opening of the zayat *all* our tracts and books have been given away, so that nothing remains on hand but a few children's 18mo tracts. The assistant seems highly pleased with his labors, and reports very favorably from time to time of the progress of inquiry on the subject of religion. He states that all violent opposition and angry discussion have ceased, and that the people come almost daily to him to inquire about the religion of Jesus."

ASSAM.

A letter from Rev. N. BROWN at Sibsagor reports the issuing of tracts, and a series of twelve children's tracts, which more than absorbed the Society's total grants for that mission. In the winter of 1850-51, the Rev. Mr. Danforth made a *laborious mission tour* of nearly four months, accompanied at first by Mr. Däuble, and then by Mrs. Danforth, for the purpose of circulating books, of becoming familiar with the language, condition, and wants of the people, so as to enable him "to communicate the gospel to them in their own channels of thought," and of making known to them a crucified Saviour.

"During my travels in the villages," he says, "I have distributed 4,238 traets and portions of Scriptures, besides some Bengali and Hindoostani books. In distributing, I have never given a book to a person who did not first prove his ability to read it; nor have I, execept in a very few instancees, given one where I was not first solieited. I might have distributed three times as many, but for the fear of having the value of them underrated in eonsequence of their plenty. I therefore made it a rule never to give more than one book to a single individual. Thus 4,238 persons in the villages, within a few months past, have been furnished with a religious book, and perhaps nearly as many families have each had one of these messengers of mercy borne to their dwelling.

"That many of our books will be read I am certain. After having distributed to an assembly, I have frequently seen little groups reading by the way-side. Sometimes I question those who have reeeived books in respect to their contents, and reeeive evidenee to satisfy my own mind that giving away books is not altogether in vain. We distributed many in the government schools, where they were reeeived with eagerness by the boys. The fairs or market-places presented a fine opportunity to scatter the good seed. There are other large assemblies that meet for religious purposes, to worship their gods or to make offerings for their aneestors. In these, I have often stood for hours with a dense crowd pressing on every side, where, with hands outstretched, from twenty voicees in eonfused and deafening aeeents has come the ery for a book—"Give me a book!" "I want a book!" and ever and anon I could seareely restrain them from taking them by stealth. One gets his book and departs, and his place is supplied by another. Thus have I stood until my head was eonfused and my body weary. I have never heard of any of them being destroyed; seldom have I heard an objection to them, but on the eontrary have often heard them spoken of in the highest terms. And yet I have but little eonfidence in the suecess of this mode of influence only as it is followed up by verbal instruction. Combined with preaching, it becomes a powerful auxiliary in the spread of the gospel."

SIAM.

The Rev. JOHN TAYLOR JONES, D. D., of the *Baptist mission*, who has been one of the ablest and most efficient of our foreign missionaries, and for many years the esteemed correspondent of this Society, and a member of the Committee for examining and reporting on publications

in Siamese, has closed his earthly labors. His last communication informed of the total destruction of the mission premises by fire, including the printing-office and stock, bindery, and type-foundry, and requested the Society's aid, and especially a set of its publications, which was granted.

The Rev. SAMUEL J. SMITH having been informed of this grant and the proposed grant of funds, expresses his grateful acknowledgments for the sympathy and coöperation of the Society.

Mr. J. H. CHANDLER, who has charge of the printing department, and is now in this country to procure means for rebuilding and refitting the establishment, writes, that previous to the fire, the press had been mainly occupied in printing the New Testament.

"As soon as that was completed," he says, "the mission had voted to print 5,000 of the Old Testament Scripture Biography, 5,000 of Hints to the Wise, and 6,000 of an enlarged illustrated Christian Almanac for 1851, a work which had become very popular, and had been prepared with special care. Four or five forms of the Biography, and two forms of the Almanac had been printed, when a vacant building on the adjoining premises was set on fire, and the whole mission premises destroyed."

"Dark clouds hung over the prospects of the mission in Siam during the greater part of last, and the early part of the present year; but the death of the old king in April last, and the succession of a new liberal and enlightened king, has brightened our prospects, and opened the door of usefulness wider than ever. The present state of things calls loudly for increased efforts for the conversion of the Siamese. The people are eager to obtain our books, and listen with attention to the preaching of the gospel. I am aware that the demands on your treasury for pagan lands are great, but I would hope that at least \$600 may be appropriated to the Baptist mission in Siam for the coming year. Twice that amount could be judiciously expended, and I hope the time is not far distant when the liberality of the churches will enable your Society to make an annual grant of a much larger amount."

"The new king of Siam," Mr. Chandler says, "has rejected the idolatrous titles of his predecessors, and adopted one similar to European monarchs. The judges have a regular salary, and fees are abolished. His majesty has also invited some of the missionary ladies to visit the palace, and instruct his ladies in English."

The Rev. S. MATTOON of the General Assembly's mission wrote, Nov. 20, reporting all the grants to that mission expended, and requesting a new grant. Referring to the favorable political changes above referred to, he says, "They have opened the country more widely than ever before to Christian effort. To colportage and tract distribution there need now be no other limit than our means and our strength. Perhaps there are few other heathen countries where the adult males are so generally able to read." As a member of the Society's Examining Committee for Siam, and in behalf of the mission families, he requested a set of the Society's publications, which have been forwarded.

CHINA.

The following tabular view, prepared not long since, shows *the missionary force* in China, and the heavy responsibility devolving on the Christian world vigorously to sustain the missions, schools, presses, and all the instrumentalities that can be employed for bringing its hundreds of millions of idolaters to own their allegiance to the King of kings.

SOCIETIES.	Date.	Canton.	Hongkong.	Amoy.	Fuhchau.	Ningpo.	Shanghai.	Total.
London Missionary Society-----	1807	1	3	5	---	---	6	15
American Board of Commissioners-----	1829	5	---	2	6	---	---	13
Rhenish Missionary Society-----	1832	---	3	---	---	---	---	3
American Baptist Missionary Union-----	1834	---	2	---	---	3	---	5
Episcopal Church of the United States-----	1835	---	---	---	---	---	2	2
Church Missionary Society, England-----	1837	---	---	---	2	3	2	7
Presbyterian Board of the United States-----	1837	3	---	---	---	8	1	12
English General Baptist Society-----	1845	---	---	---	---	1	---	1
Evangelical Society of Basle-----	1846	---	2	---	---	---	---	2
Southern Baptist Convention, United States-----	1846	1	---	---	---	---	3	4
Sab. Baptist Society, United States-----	1847	---	---	---	---	---	2	2
Methodist Episcopal Church, United States-----	1847	---	---	---	3	---	---	3
Presbyterian Church in England-----	1847	1	---	1	---	---	---	2
Methodist Episcopal Church South, United States-----	1848	---	---	---	---	---	2	2
Swedish Missionary Society-----	1849	---	---	---	1	---	---	1
Unconnected-----	---	1	---	---	---	---	---	1
Total at all ports-----	---	12	10	8	12	15	18	75

Whole number of ordained missionaries in China *seventy-five*, twelve of them being at Canton, ten at Hongkong, eight at Amoy, twelve at Fuhchau, fifteen at Ningpo, and eighteen at Shanghai. Some changes have been made by deaths and by reinforcements since this statement was prepared. Shame that it can also be stated, that in 1850 China received through agencies nominally Christian 60,000 chests of opium, value about \$40,000,000, to counteract the gospel and work death to body and soul.

The Rev. CHARLES GUTZLAFF, whose name for twenty years has been associated with missionary operations in China, died at Canton, August 9, 1851, aged 48. He commenced his missionary labors at the East, under the care of the Netherlands Missionary Society, as early as 1827; and after spending four years in Batavia, Singapore, and Siam, went to China. Within the next two years, he made three voyages along the coast of China, then comparatively unknown. During the war with England he was employed by the British superintendency as an interpreter, and afterwards was appointed Chinese Secretary to the British plenipotentiary.

From *Canton*, Rev. Dr. BALL, Mr. S. W. WILLIAMS, and Rev. S. W. BONNEY, of the American Board of Commissioners, write, that they

all have regular preaching stations, in the charge of which, and in the distributions at those stations in the city and vicinity, they are aided by two valuable native assistants, Tien-tsai and Laisun. Dr. Ball, with the aid of these assistants, has distributed tracts almost daily at the door of his house, and supplied boats from villages more or less distant, and moored before his door. Mr. Bonney, in the last year, made one hundred and twenty visits to villages in the vicinity, distributing from twenty to one hundred tracts in each visit. In the year ending June 30, 209,400 publications were printed, besides several thousand for other societies. The Chinese Repository, of which Mr. Williams has of late had the supervision, is to be discontinued.

Dr. Ball relates the incidents of a tour up the river, where they were received most cordially at all points, till coming suddenly upon a village thirty miles from Canton, some idle boys, as their boat approached, set up a cry that foreigners were coming, when pieces of earthen and other missiles began to fly upon them; but a loud cry from the boat, "*We are distributing medicines and books,*" quelled the disturbance, and a train of people came wading in for supplies. Dr. Ball says this is the only case, in all the tours he has made, in which he met with difficulty.

The Rev. I. J. ROBERTS reports the expenditure, by the mission of the Southern Baptist Board, of \$518 94 in full to November 1, and says, "We are preaching daily, and distribute tracts every day, or nearly so; sowing the seed which we trust will ere long spring up and grow and bring forth fruit, which shall more than repay all our tears and toil and money. Without us and without your Society this result could not be anticipated; but ultimately they that sow and they that reap shall rejoice together, and unite in giving all the glory for ever to God and the Lamb."

The Rev. A. P. HAPPER of the Presbyterian Board wrote, August 20, expressing the deepest interest in the labors of this Society for the salvation of the *masses* of the people in our own country; and urging that tract distribution and colportage are not less needed among the millions of China, where his lot is now cast. "But," he says, "how slow, to human vision, proceeds the work of leavening this mass of corruption and heathenism. O for a glorious outpouring of the Spirit to bless every gospel message and Christian tract. God is faithful, and will fulfil his promises and his purpose."

From *Hongkong*, the Rev. WILLIAM DEAN reports the grants for the mission as nearly expended. His comment on Genesis had been issued entire, and parts of it separately as tracts, and that on Exodus

was expected to be soon completed. He gives encouragement, that as early as he can command the time, he will prepare a complete list of all the publications approved by this Society for China. The government of Hongkong have adopted substantially the trial by jury; and Chinese females have been permitted by their husbands and relations to visit the wives and daughters of the English residents.

From *Ningpo*, Dr. D. J. MACGOWAN wrote, October 17, and again in February, reporting the expenditure of \$357 02, and presenting various topics of deep interest in connection with the operations of the Christian press in China.

The distributions proceed without hinderance, not only in Ningpo, but wherever the missionaries have penetrated the interior, though it is known that the imperial government discountenances the religion of the "outside people." At the great literary examinations at Ningpo, in May, Dr. Macgowan took a position at the door, and, with his assistants, distributed above 2,000 scriptures and tracts, which will find their way among the people in every direction. The books were generally well received, though the chancellor in his address to the literati warned them against the religion of foreigners.

In October, Rev. Mr. GODDARD, taking a boat with his family, visited Tien Dong, a celebrated Boodhist temple about twenty miles from Ningpo. Passing up the river, and thence in a canal, through waving fields of rice, to the landing, six miles from the temple which is in the bosom of lofty hills, they were carried to it in sedans, each borne on the shoulders of two men. Proceeding over hill and valley through tea-fields, they were received by more than a hundred monks residing at the temple "with the politeness common to Chinamen." They conversed with many of them at length, gave them tracts, visited a devout hermit worshipping images in his cave, and returned to their boat. They then visited "The Lakes," twenty miles from Tien Dong, where is a large population, and where many gathered around them, listened to the truths of the gospel, and received tracts. Mr. Goddard says, "There is an immense number of people in this vicinity perfectly accessible, who have little means of becoming acquainted with the gospel. Indeed, the whole country round Ningpo is filled with accessible villages and hamlets, but with our present limited number of laborers we can do little more than attend to our work in the city. We long to see the gospel spreading through these villages."

Dr. Macgowan proceeds to show that the Chinese have their own tract distribution, and he inclosed a beautiful tract of 36 pages in large

type, handsomely printed, *issued by the authority of the emperor*, at once to inculcate the Confucian morals and religion, and to guard against the influence of Christianity.

“You are aware,” he says, “that gratuitous tract distribution is very common in China, both among the literati and the idolatrous sects; but you may not be prepared to hear that the *Emperor of China himself* devotes some attention to this method of diffusing religion among his subjects. I therefore send you herewith, as an illustration, a brochure, the title of which may be rendered *Imperial Tract in Tetrameter*. It is, you will perceive, one of the best specimens of Chinese topography, being printed in large legible characters, on white paper, and stitched in gilt paper of the imperial hue. It was prepared by the Imperial Academy in obedience to the directions of the late emperor Tankwang, and is issued according to the commands of his son, the reigning monarch. It is a compendious view of the doctrines of Confucius with a panegyric of the sage in verse, and is founded on one of the maxims of the emperor Kanghi, ‘*Discard heterodox doctrines in order to promote orthodoxy.*’”

“With the *Emperor himself in the field of tract distribution*,” says Dr. Macgowan, “the American Tract Society cannot but regard their work in China as of peculiar interest and of vast importance.”

He proceeds to allude to the tide of Chinese emigration which may probably set towards our Pacific shores, and to Colportage as one of the barriers to *the naturalization of Confucianism, Budism, and Tauism in the Pacific states*.

He then invites attention to the subject of printing Chinese in the *Roman character*, and thus adopting *the alphabetic system* instead of the Chinese method of signs. He regards the instruction of the masses of China, so that they will read and understand the Scriptures in their own language, as almost hopeless, “the nature of their written language precluding the dissemination of knowledge, except among those whose position in life enables them to follow literature as a profession.”

He proceeds to say, “You shall take a young man who has been at school, say seven years, and if but for two or three years he has been engaged in mechanical or agricultural pursuits, you will discover that he cannot explain clearly a common proclamation of the magistrates. The written is like a dead language, and can only be kept in mind by constant study, and so great are the efforts necessary to acquire and retain it that a native scholar has little time to acquire any other kind of knowledge. Think then of the difficulty of evangelizing the millions of China, considered only in this point of view; the agency of books cannot go far, and oral instruction can never prove a substitute for the written word.

“But happily the beneficent and all-wise Creator has not left so large a portion of the human family in such a state that they may never be able to ‘search the Scriptures.’ We might have arrived at this from *a priori* reasoning; facts, however, illustrate it better. It is found on trial that a boy of ordinary capacity may be taught to read in his colloquial, when expressed in Roman letters, in a month! Hence, there is not a pauper, nor an aged woman in the empire, who may not be taught to read in far less time than an illiterate European can be taught to read in his language.

The facility of reading in Chinese, with the aid of Roman letters, is owing to the nature of the language and the simplicity of the system employed to express it. Several books in the Roman character have been printed at the expense of the missionaries, sufficient to test the feasibility of the plan. Within a few months, some four hundred persons will thoroughly understand the system, and for these we shall need books. The missions, as such, have not acted in this matter, but members of the Episcopal, Presbyterian, and Baptist mission at Ningpo, are heartily engaged in it; and a small appropriation to be employed by us conjointly in the publication of elementary books in Romanised Chinese would, I am fully persuaded, be a legitimate and most useful mode of disbursing money. To make it general, it is proposed at some future time to publish a periodical in our alphabetic way, which, for the news and information it will contain, will stimulate many to study the system so easily acquired."

It is stated, as concurrent testimony from Amoy, that by means of 17 of the letters of the English alphabet, every consonant and vowel sound of the Amoy dialect may be represented, and by the use of a few additional marks, all the tones can be designated; and an experiment is there making whether the Bible and other books may not thus be given to the Chinese. A boy can by this means be prepared for reading the Bible with understanding in a few months; whereas in the old way it required from three to five years simply to acquire the names of the characters of their written language, and then two or three years more to learn to translate them into the colloquial language. It is further estimated that not more than one-tenth of the men in that region can read intelligently.

As a means of arousing the Chinese mind, and thus preparing it to receive the truths of Christianity, Dr. Macgowan has just issued a handsome pamphlet, with illustrations explaining to the Chinese, in their own language, the *magnetic telegraph*; and he is desirous to prepare a work on the anatomy and diseases of the eye. Light is gradually penetrating the country as to the geography and the secular character and resources, as well as the religion of Christian nations, and there seem to be dawns of hope for this empire of darkness and sin.

From *Shanghai*, the Rev. E. W. SYLE of the Protestant Episcopal mission writes, Jan. 22, reporting distributions, and that a balance of \$759 73 yet remained in the hands of the mission. "Good tracts in Chinese," he says, "are not so plentiful that we can enter upon a large distribution with satisfaction; and our own mission has been so feeble in numbers, and so pressed almost 'out of measure' both as to time and strength, that we have been unable to prepare, or even to select such as might have been circulated with some good promise of usefulness." A reinforcement of three missionaries has recently arrived, and Mr. Syle says, "I confidently expect that during the present year we shall find occasion to employ all the tract funds in hand, and to ask for more."

He adds the cheering fact, that one of the tracts distributed at the expense of this Society has been blessed to the hopeful conversion of a

Chinese who is now a candidate for the ministry: "Among the applicants who have recently come to Bishop Boone as candidates for the ministry, is a man whose attention was arrested by reading *one* out of that quantity of tracts for which \$217 86 now reported was expended. He was my *first convert*, and has fulfilled the duties of a catechist with us for many months. Now, though past forty years old, his heart is moved to ask for a place among the ministers of the gospel; and if after 'having been proved,' he is found fit for ordination, I doubt not he will make a most useful fellow-laborer with us; in which case your Society will not, I imagine, think this \$217 86 ill spent." This candidate is in addition to Chi, who had been ordained to the ministry.

"The tokens for good," he says, "are multiplying here, though not without some very considerable drawbacks; the latter chiefly arising from the fact that several of the missionaries still find themselves unable to 'speak the same thing' with the majority of their brethren in regard to the name to be used in declaring to these poor heathen the only true and living God, and persuading them to turn away from those who in truth are no gods—gods only in name."

The Rev. J. LEWIS SHUCK of the Southern Baptist mission wrote, in March and December—his last letter informing of the sudden death of Mrs. Shuck—reporting expenditures to the amount of \$567 32, and acknowledging a grant of publications, which have been highly acceptable to himself and other missionaries and their families, and requesting new supplies, which have been sent. "Our work," he says, "moves on with some encouragement. Large congregations continue to attend the chapels, and we have some individual cases of much interest. The truth of Christianity is gaining entrance into China. God *has* a vast people in this great land. Greatly do we need fellow-laborers. Pray for us."

In a communication to the mission Board, Rev. Mr. Shuck says, "We have put into circulation perhaps not far from *a million pages* of Christian publications during the year. A tract is placed into the hands of every auditor attending the public services of our chapels, and many copies have in other ways been distributed through the city. We regret that more itinerating has not been done by us; yet this important instrumentality of our missionary duties has not been entirely overlooked.

"In previous communications, we have forwarded details of our visits to the country. We have had evidence that some of our books have been read and understood. A literary graduate at the large market-town of Cherpoo received and perused our catechism, and some of our other books. He communicated with Lok Seen Sang at *Oo kah jak*, declaring himself desirous of believing the important doctrines which the books contained. He has been up to Shanghai and called upon us, and in an interview, it was evident that he had closely read the books, and had a clear idea of much of their contents. Other instances could be mentioned going to show that these silent messengers are quietly aiding in spreading the knowledge of Christian truth.

"We have here indeed a vast and inviting field for tract distribution, for these

whole densely populated regions round about, with their cities, towns, villages, and hamlets are open to us, the people everywhere friendly and easy of access, ever ready to hear us discourse and receive our books. Depend upon it, the press is going to prove a powerful auxiliary in the enlightenment and christianization of China; and as proof that it is already beginning to be felt, and to show, too, the necessity and importance of faithfulness on our part in this branch of our missionary labors, we will merely state that the Roman catholic priests, we understand, in this region, in order to counteract the evident effects of Protestant publications, have recently determined to commence a *general* distribution of Popish tracts among the people, they having hitherto always put forth their books in China upon a very limited scale."

SANDWICH ISLANDS.

Mr. SAMUEL N. CASTLE reports the expenditure of \$1,266 90 by the mission; and remits \$300 from the Hawaiian Auxiliary Tract Society on account for publications.

The Rev. TITUS COAN of Hilo, whose congregation two years since sent a donation to the Society of \$100, writes, that the spirit of love and liberality still lives among them, and they hope yet to give further testimonies of gratitude to the Society for what it has done for them, for the Hawaiian people, and through their pastor for multitudes of seamen. Their contributions for foreign objects of benevolence were, in 1847, \$217; in 1848, \$541; in 1849, \$708; in 1850, \$820; in 1851, \$1,000. Thus have "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." "We greatly rejoice," he adds, "in the prosperity of the American Tract Society. God has indeed crowned its labors with wonderful success. It is a tree whose branches spread over the seas, under whose shadow many-tongued multitudes sit, whose fruit is eaten by millions, and whose leaves are for the healing of the nations. How much, under God, you help foreign missions, no earthly tongue can tell. I should feel greatly curtailed in means of usefulness without your excellent publications."

The Rev. LUKE LYONS at Waimea also expresses sentiments similar to the above as to the usefulness of the Society, and sends \$10 from Hawaiians in his field, as their acknowledgment of a grant of publications sent them. A further grant has now been cheerfully made at his request.

The Rev. T. E. TAYLOR, seamen's chaplain at Lahaina, reports extensive distributions to seamen, including nearly every whaleship which visited that port. He has evidence that the books are read by sailors in their long voyages, and mentions one who attributes his conversion to the reading of Baxter's Call and Saints' Rest. He incloses \$24 15 received for books sold, and requests a new supply, which have been forwarded.

CONCLUSION.

The Committee cannot conclude this record of their labors for the year, without a fervent expression of gratitude to God for the tokens of his favor which have attended the Society's varied and wide-reaching enterprises at home and abroad. It is believed that all has been begun, continued, and ended in him. His providence has led the way to opening fields, where souls were perishing. His truth has been the only instrument employed, and his grace has enabled our fellow-laborers to diffuse it in love. His Spirit has made the word efficacious to many souls. To his everlasting name be all the praise.

But there is mingled with these gratulations an oppressive feeling of the weakness and inadequacy of the efforts hitherto made in spreading the gospel. With all that has been attempted in Christ's name, a vast proportion of the existing generation of immortal beings are living and dying in the neglect of the salvation purchased by the blood of the Son of God, ignorant or prejudiced despisers of eternal truth. Our own land, even, is but imperfectly supplied with the means of grace, while it is becoming the battle-field of superstition and error in every form. The papal world is groaning under a heavier load of oppression than ever before, with only a remote prospect of deliverance from the bondage of civil and spiritual despotism. And the heathen world has only just enough of light thrown upon it to reveal the darkness that the Sun of righteousness can alone dispel. Which way soever the benevolent mind turns, the conviction is forced upon it that all the labors hitherto performed are but the *beginnings* of toil—the mere scaffolding for the glorious temple of grace. Who can think the walls of salvation rising too rapidly? Who would dispense with any of the workmen, however humble? Or how can the work go forward without the cementing influence of Christian love? Rather let the means and the men and the spirit of union be multiplied and increased, and the work move onward with heaven-inspired vigor and activity, until the top-stone is brought from the quarry with shoutings of Grace, grace unto it! and a redeemed world unites in the song, "WORTHY IS THE LAMB."

Dr.

THE AMERICAN TRACT SOCIETY IN

1852			
April 1,	Paid since April 1, 1851, for paper-----		\$76,711 74
	Printing and stereotyping-----		26,773 42
	Printing and hydraulic presses, boiler, vault for boilers, repairs on engine and } machinery, enlarging and refitting printing-office and bindery, and extending } and improving heating apparatus-----		15,991 33
	Printing steel engravings and maps-----		936 75
	Engraving and designs-----		3,461 34
	Copy-rights, and preparing publications-----		3,223 00
	Translating and revising-----		571 20
	Preparing Family Christian Almanac-----		136 36
	Authors of articles for the American Messenger-----		250 00
	Bibles-----		1,038 10
	Binding and materials-----		67,895 85
	Colportage—services of 643 Colporteurs and Superintendents, during } the whole or a part of the year-----	\$49,954 23	
	Use of conveyances-----	8,103 80	
	Travelling expenses, meals and lodging, horse-keeping, tolls and } ferriage-----	11,492 35	
	Freight-----	4,616 26	
	Postage-----	503 30	
	Stationery-----	141 71	
	Exchange, and money lost in remitting-----	521 31	
	Rent, insurance, fuel, light, and fixtures for Depositories of Super- } intendents, and clerk hire-----	3,740 86	
			79,073 82
	Appropriations for Foreign Distribution-----		20,000 00
	Services of 17 General Agents, for raising funds and awakening an } interest in behalf of the spiritual wants of the destitute-----	\$12,506 13	
	Travelling expenses, meals and lodging, horse-keeping, tolls and } ferriage-----	3,213 50	
	Freight-----	61 22	
	Postage-----	104 34	
	Exchange-----	95 50	
	Stationery-----	43 10	
			16,023 79
	Services of the Secretary of the Foreign and Publishing departments and assistant	2,450 00	
	Secretaries of the Financial and Colporteur departments and two assistants-----	4,700 00	
	Assistant Secretary and Assistant Treasurer and clerk-----	1,787 50	
	Depository and eight assistants-----	4,092 33	
	Clerk of the American Messenger and Child's Paper and three assistants-----	1,425 00	
	Boxes and cases-----	1,412 25	
	Expenses of General Depository, for cartage, twine, nails, and hooping boxes,---	1,152 66	
	Freight-----	123 00	
	Duties-----	6 15	
	Postage-----	658 98	
	Insurance-----	1,962 70	
	Taxes-----	710 45	
	Exchange, discount, interest, loss in remitting and by counterfeit and broken } bank notes-----	579 02	
	Fuel for heating the building and for steam-engine-----	1,274 32	
	Light-----	260 60	
	Watchman and porter, Engineer for heating boiler, and care of the building----	647 20	
	Croton water-----	148 00	
	Repairs, furniture, painting, plumbing, alterations, and improvements, and fit- } ting up new Depository and Messenger office-----	5,790 33	
	Stationery-----	193 61	
	Books and periodicals-----	126 22	
	Anniversary expenses-----	75 00	
	Travelling expenses of Secretaries-----	117 82	
	Carriers of the American Messenger-----	47 00	
	Twine for American Messenger-----	29 00	
	Counsel and Commissioner's fees, and other legal expenses-----	271 01	
	Advertising-----	15 00	
	Clerk hire-----	2 25	
	Total amount expended during the year-----	342,199 10	
	Balance in the Treasury-----	659 83	
			\$342,858 93

ADDRESS OF THE PRESIDENT, CHIEF-JUSTICE WILLIAMS,

AT THE

OPENING OF THE SOCIETY'S TWENTY-SEVENTH ANNUAL MEETING.

Under the smiles of a beneficent Providence, we are met once more upon an anniversary of the American Tract Society. Grateful for the success which has crowned the labors of the past, we commence the duties of another year with devout supplications that wisdom may be imparted to those who direct the concerns of the Society, so that all that they do may be done with a simple desire to please God and do good to men.

It will not, I trust, be deemed inappropriate to the occasion to look back to the formation of this Society, and glance at some of its prominent measures, its progress, and its prospects.

Little more than a quarter of a century since, a few pious gentlemen of this city observing how the increase of our population exceeded the increase of religious instruction, and how many of our people seldom or never heard the living preacher, met to consult as to the best mode of meeting this state of things.

They could devise no better way than by the distribution of Tracts through our extended country. Something of this kind had been adopted at the time of the Reformation, and infidel philosophers had made use of similar means to effect that great revolution in France which has since had such a prodigious effect upon the world. There were indeed Tract Societies at that time in some of our own states, but having no bond of union, with few exceptions their influence could not be extensive.

It was thought therefore desirable that an institution should be formed in some commercial city, which should unite the whole Christian community who professed evangelical sentiments in one common effort for the diffusion of those great religious truths in which they agreed; and that the commercial metropolis of our country should be the place of its location, that from this great centre of business a circulation might easily be diffused through every part of our country and perhaps the world itself.

After consulting with some of like sentiments from other places, and particularly with those who were connected with other societies then existing, a public meeting was held at the City Hotel in this city, on Wednesday, the 11th of May, 1825, where the American Tract Society was organized, and a constitution formed, under which with some slight alterations the Society now acts—no act of incorporation having been obtained until sixteen years after.

The object of the Society, as expressed in the constitution, was “to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality by the circulation of religious tracts calculated to receive the approbation of all evangelic Christians;” and to secure this end, the officers and directors were to be chosen from different denominations of Christians, and the Publishing Committee was to contain

no two members of the same ecclesiastical connection. And more completely to guard a point so delicate, it was provided that no tract should be published that any one member of this committee objected to. Upon this Publishing Committee and the Corresponding Secretary the labor and responsibility of the publications rest.

At the head of this committee was first placed the venerable Dr. Milnor, whose memory will be ever dear to the friends of the Society for his sound judgment, his comprehensive views, his ardent zeal, and his untiring labors in the Tract cause, to which, as chairman of this committee for twenty years, he contributed his inestimable services.

Last named on that committee at the organization was the Rev. John Summerfield, a youth of high hopes and splendid endowments, whose eloquent effusions will never be forgotten by those who heard him—when on seraph wings he seemed to soar, as if to join those who already surround the throne where he so soon was called.

“Early bright, transient, chaste as morning dew,
He sparkled, was exhaled, and went to heaven.”

The other members of that committee, with the Corresponding Secretary, still live revered and honored, to testify for God and this cause. The part they have borne in this great work remains to be told when their work is ended: long may it be before that time shall come.

The object of the Society thus formed, was extensively approved by the friends of evangelical religion; but the doubts felt by good men as to the permanency of such a union, caused fear and trembling to many hearts. Some Christian men ventured to predict that it could not succeed, but as the Committee in one of their reports say, “the object was undertaken not without humble confidence in God that it originated in his Spirit, and that by his almighty power he would carry it forward;” and much prayer went up to heaven for its prosperity.

The danger anticipated was, that there would arise conflicting opinions among the members of the various denominations of which the officers were to be composed, which would interrupt the harmony of their counsels and terminate the union so happily formed. It was indeed an experiment of no ordinary character, and much more doubtful as to the result than that of the Bible Society, as it required much more constant care and watchfulness. Success could not be expected without great candor, ardent piety, and heavenly wisdom in those who were to take the lead. But such was the object to be attained, and such the confidence of the religious community in the character of the persons chosen to accomplish it, that the institution has acquired a strength and importance which its advocates dared not anticipate.

By the liberality of friends, principally in this city, the Society were provided with a convenient house and grounds to commence their operations. Several of the most important local Tract Societies consented to unite with and become branches of this Society; so that during the first year this institution received into their treasury above \$10,000, and printed about 8,000,000 pages, of which about 3,600,000 were circulated, by sales to existing societies at reduced prices, or as delivered to subscribers and distributed gratuitously.

Soon, however, a deep interest was excited for the 4,000,000 of inhabitants west of the Alleghanies, where the Society had scarcely commenced its operations. This increased the donations of the next succeeding year. Early calls were also made from missionaries for tract distribution in foreign lands, particularly from Ceylon, Burmah, and the Sandwich Islands, affording new evidence of the value of tracts as auxiliary to the living preacher. Thus was attention turned to the circulation of tracts in foreign languages, as well as in foreign countries.

By the liberality of individual friends, the Society were invited and enabled to stereotype some more extended works, such as Doddridge's *Rise and Progress*, and Baxter's *Saints' Rest*. The good effects following these and other similar works, led to what has been called the volume enterprise.

A resolution was early passed for a systematic visitation and distribution of tracts to every family of the entire population, who were willing to receive them. The plan of dividing into small districts, and making distribution monthly by members of churches designated for that purpose, was adopted in many places in our country, and has been continued with more or less fidelity to the present time. It was a plan devised with much wisdom, sanctioned by the best spiritual counsellors, and accompanied with many prayers, and no plan could have been better adapted to the object in view.

An army of voluntary agents was thus raised, going about to spread the truth among persons of all classes and all conditions, accompanied frequently by kind attentions, by pious conversation, and prayer. The seed sown in this way has borne much fruit, and many who were ready to say no one careth for my soul, have been convinced that there was sympathy for them in the heart of the Christian, and to feel it in their own. How many in this way have found the Saviour, is known only to Him who knoweth all hearts. Very few of those who have heartily engaged in this work, but can testify to the good effects they themselves have witnessed, and we have reason to believe that a great cloud of witnesses will attest to the same before the universe.

The blessing, however, has not been confined to those who received the tracts. The distributor often was quite as greatly blessed. It gave him a deeper interest in the institution in whose behalf he labored, when he saw its results; it made him feel greater responsibility as a member of the church; it led him to sympathize with the poor and afflicted, as well as with the impenitent; and to be more grateful to God for the superior privileges granted to him.

The catholic principle which distinguished the Society opened the way to a more ready and extensive reception of its tracts and books, than would have otherwise existed; and made them welcome to many by whom they would have been rejected, had they come from any single denomination. And while this mode of distribution was found so highly useful in our cities and villages, something of the kind was still more necessary in the great western country, where, from the sparseness of the population and the inability of the people, the living preacher was seldom seen; especially in the valley of the Mississippi, where, after two years' labor, it was said that not one-fourth of the inhabitants were supplied with tracts, and where the population was rapidly increasing. It was thought necessary, therefore, that more should be done for this purpose.

The subject of tracts for foreign countries continued to be powerfully pressed, and the claims of France, Russia, the Mediterranean, Bombay, Ceylon, Burmah, China, and the Sandwich Islands were earnestly presented; so that as early as 1832 the sum of \$10,000 was remitted to aid this great work abroad, it being a larger sum than had been devoted to that purpose during the whole period of the existence of the Society. These remittances, however, instead of weakening the resources of the Society, served greatly to increase the receipts of the institution; so that they were enabled, the succeeding year, to double that amount; and in the year next to that, to add one-third more, making \$60,000 in three years; and of the last, \$5,000 was sent for China, and \$5,000 for Burmah.

The volume enterprise, as it was called, now began to assume a more important place in the operations of the Society.

While a short simple story written with the pen of truth, or a few words of exhortation with the spirit of the gospel, might be best adapted to a considerable class of the community, it was believed that larger standard works of great and good men now no more, would better meet the wants of another portion of our people, as they would not only greatly tend to elevate the standard of piety among those now pious, and lead those who were thoughtless to consideration and repentance, but might in a good measure supersede those light and superficial works which, under the name of literary, when not immoral, often tended to false ideas of life, thus producing dissipation of thought and discontent with the dispensations of Providence.

After much consultation with well-informed clergymen and laymen of various denominations, it was determined to republish works of standard religious authors in a form which would attract the attention of those who would not open a book clothed in the homely garb which alone was known here when Edwards gave to the world his life of Brainerd a century ago.

The blessing attending this effort in the cause of truth, called forth loud commendations from the most judicious. "The success of the volume enterprise," says the late lamented Dr. Alexander, "gladdens my heart every time I think of it, and I sincerely wish, instead of twenty volumes, you had a hundred in circulation;" and every Report teemed with accounts of its multiplied blessings.

Such was the favor with which these books were received, that it became necessary to find some more effectual mode for their extensive circulation. Letters from distinguished clergymen abroad, and information from officers of the institution and others who had been in foreign lands, showing the result of Colportage, together with its peculiar adaptation to the scattered settlements of our country, all combined to recommend a trial of that system to the directors of this institution.

The experiment was made. A few men of devoted piety and ardent zeal were employed, at a very small compensation, to go to destitute portions of the country to sell these volumes to those who could purchase them, and to distribute to those who could not where they were like to do good, to accompany them by their conversation and prayers, and by their Christian demeanor as well as their books to leave an influence which would be felt wherever they

went. The effect of the measure was soon visible. The numbers were increased from time to time. These men, with knowledge derived mainly from the word of God, persevered, often with great labor and sufferings, to perform the service they had undertaken, and left impressions upon the hearts, as well as books in the hands, of many who at first rejected them. The friends of the Society were highly gratified by the reports of the labors of these humble messengers, and have encouraged the work by liberal donations for that express purpose until the number of persons employed for a longer or shorter time were, for the last year, six hundred and forty-three, visiting more than half a million of families, and supplying them with more than six hundred thousand volumes.

The blessed effects of the labors of these men are to be found in many scattered papers of the annual reports of the Society, and in a condensed form in the last annual report, where a history of ten years of Colportage in America may be found, highly interesting to the mere philanthropist as well as the Christian. Those who have read that report need no further evidence of the value and importance of this system, and those who wish for information will there find it.

Much has been done from time to time through this Society, by the liberality of individuals, in stereotyping volumes of standard works, and in premiums for tracts on various subjects, of which that offered for the best treatise upon systematic beneficence has been productive of most marked beneficial effects. It was the means of calling forth more than one hundred and seventy tracts, many of which were highly deserving, and several of which have been published by the Society, calling the attention of the Christian community to a higher standard and more systematic course of beneficence, and already have been productive of much good.

Much valuable instruction has been given by means of annual and other periodical publications, such as the Christian Almanac, which commenced with a moderate circulation and now requires more than 300,000 copies. The Messenger, though in form a newspaper and published monthly, has reached a circulation of about 200,000; and The Child's Paper, yet in the infancy of its existence, has more than 100,000 subscribers. So pure are the thoughts, so wise the sentiments, and so judicious the counsels emanating from these sources, that we may hope for them a still more extended circulation.

The beneficial effects of the labors of the Society have been felt not only in our land, but extensively in foreign countries. Their tracts have taken as it were the wings of the dove and flown to the ends of the earth. All quarters of the globe have become their beneficiaries. And it may be said, that wherever the foot of civilized man has trod, there has been left the impress of this Society. The English language is but one of more than a hundred languages and dialects in which they have, directly or indirectly, proclaimed the news of salvation to lost man. Verily it may be said, their sound has gone forth to all the world.

The review made at the close of a quarter century will afford a fair test of its progress. In the first year of its existence, the donations were about \$7,000, sales about \$3,000; total, \$10,158 78. In the twenty-fifth, the donations were about \$106,000, the sales \$202,000; total, \$308,266 72. In the first year, 8,053,500 pages were printed; 148,000 pages granted; and there were no

foreign grants in cash. In the twenty-fifth year, 307,636,200 pages were printed, 58,138,820 pages granted, and \$15,000 were remitted to foreign lands.

That these publications were of the character originally contemplated, is proved by the fact that there has been no division of opinion in the committee, consisting of members of different denominations, as well as by the general voice of the public.

The aim of this brief history of the formation and progress of this Society, is to show that the purpose for which it was formed has been steadily kept in view in what had been contemplated. That object we have seen was, to promote the interests of vital godliness and sound morality by means of tracts, and to diffuse a knowledge of the Saviour. To this great object it is believed all their publications have been adapted, whether the broad-sheet, the American Messenger, The Child's Paper, the Christian Almanac, the little duodecimo, or the larger volume; and this object has been pursued with unremitting industry, and with great economy, the Committee rendering their services gratuitously.

Some may even say that the Society is *doing too much*. Will any true Christian say that too much can be done in such a cause? Is there danger that the great truths of religion will be circulated too far, or reach too many hearts; or that too much light will be shed upon the darkness of the world? Let it be remembered, that though some in many countries have been reached, yet but a small part of the population of the globe have as yet heard of the Saviour. The masses, as yet, are ignorant and unenlightened. And how many are there in Christian lands that know not these truths, and how many among professors that need to have their minds stirred up by way of remembrance.

Will it be said you interfere with *the occupation of those who are publishing religious books*? Such an objection would apply to the whole plan of making religious books cheap, the Bible as well as others. It is setting up the interest of individuals against bringing the gospel to the doors of the poor. But a great object of this association is to bring the gospel to the poor as well as the ignorant. For such Christ came; and it will ever be matter of joy to his followers, to bring these glad tidings to those who have not the means, as well as those who have not the heart to seek them. Besides, the funds which have been placed in the hands of the Society, were given for this very purpose. They are but the trustees of the donors, and woe be to them if they do not faithfully execute that trust. And what good man would refrain from giving to this pious object, even if it should interfere with the business or diminish the profits of a friend? Nor would a benevolent heart ever wish that one mind less should be instructed, or one soul less converted, that his own gains might be increased.

Some have feared that the distribution of tracts and books by agents or colporteurs, might interfere with the rights or duties of *the living preacher*. Such agencies are indeed a substitute, and a most important one, for the living preacher, where such cannot be had. But it is intended for his aid—to draw attention to him, and a desire for him; and there is abundant evidence from the

testimonies of missionaries, as well as pastors, that such has been the effect. It has been said by some, that the instruction given by such persons might differ from that of the minister, and in this way produce ill consequences. There can be little danger of this, if these are truly pious persons, and great pains are taken to select none other; and no greater danger is to be feared from this source, than from such advice as is constantly given by pious friends or neighbors to those around them. Such advice or exhortations may not always be as sound or judicious as the pastor himself might give, but who for that reason would object to such communications?

Is it objected, that the Society does not send forth its instructions upon *every subject* connected with vital religion and morality? It must be recollected, that it never proposed to publish all truths, but those truths alone in which evangelical Christians are agreed. Of course, by the terms of union nothing of a sectional or party character could be circulated. Will any one of the several denominations engaged in this work acknowledge that his own sect cannot endure these great truths, or that their prosperity would be injured by their extensive diffusion? Such an avowal would excite a suspicion that they were conscious that the essential doctrines of the Bible were not in accordance with their views, or that they were more desirous of giving prominence to their own particular sentiments, than to the great truths of the gospel. The Tract Society do not by their publications preclude the circulation of the writings of the best men of their respective denominations, nor do they interfere with them except as the leading doctrines of the gospel will naturally take the first attention of those who are seeking an interest in the great salvation, rather than those minor speculations which divide the Christian community. The great saving truths of the gospel are those which the Society are principally anxious to teach, with the morality connected with them; and while they do not discard all else as wood, hay, and stubble, they regard it as less essential to salvation, and leave it for others.

Is it said that this Society interferes with *other benevolent institutions*? So far from it, it is the friend of all, and may be said to be auxiliary to all. By its lesser tracts it infuses into the youthful mind a thirst for more extensive information, and leads him to wish to drink deeper from the well of life, and thus sends him to education societies to seek their aid. It is an efficient helper to the Bible Society by its commendation of that fountain from which its own streams are derived, and by scattering abroad its leaves with its own publications. The heart of the home and domestic missionary is cheered in his solitary wanderings by such companions as Baxter and Bunyan and Payson, and he often leaves them to preach to congregations he cannot meet. The foreign missionary has often spoken by such men in languages which he very imperfectly understood, and in places to which he could not gain access. The Seamen's Friend Society, and the Bethel Society, and the Home, have all drawn largely upon the Tract Society, and freely acknowledged its assistance.

Wherever it has scattered its leaves it has been for the healing of the nations, and though much may have been lost on the rock or by the way-side, multitudes of living witnesses will testify that much has been sown on good ground, and is bringing forth fruit sixty and an hundred fold.

During the year that is past the prosperity and usefulness of the Society has been greater than ever. The receipts, the number of colporteurs, the circulation, and grants have been increased. Every day brings fresh tokens of the beneficial results from the labors of the Society, and we have abundant evidence that the hand of God has been over us for good. Thousands in this and other lands are praising him for the blessings conferred by this instrumentality. We have indeed been called to lament, during the year past, the death of two of our venerated Vice-presidents, full of years and of honor, and one of the Publishing Committee, whose age and talents gave hope of much longer usefulness. But we know that He who lent them to us can raise up other Alexanders and Morrows and Masons, or he can work by feebler instruments, if it please him.

Confident we are, that though friends die and enemies arise, our course is onward, and He that is mighty is with us. The work will go on, the gospel will be preached to every creature, the kingdoms of this world will become the kingdoms of Christ. To him every knee shall bow, and every tongue confess him to be Lord, to the glory of God the Father.

☞ The Lists of the Society's Auxiliaries and Life Directors and Members having become so extensive, the Committee insert in this Report only those from which remittances have been received during the past year.

BRANCHES AND AUXILIARIES.

REMITTANCES FOR TRACTS AND DONATIONS FROM APRIL 1, 1851, TO APRIL 1, 1852.

NAMES OF BRANCHES, AUXILIARIES, TREASURERS, ETC., APRIL 1, 1852.	Year of Recognition.	Remittances for Publications.	Donations.
VERMONT.			
Middlebury, Addison Co. Aux.,----- A. Wilcox, Treasurer-----	3	-----	97 85
Middlebury, Female,----- Miss Emily C. Starr, Secretary --	17	1 00	25 04
MASSACHUSETTS.			
Boston, American Tract Society, ----- Rev. Seth Bliss, Secretary-----	1	32,655 17	9,811 27
RHODE ISLAND.			
Providence, Young Men's Auxiliary,-----	20	254 99	-----
CONNECTICUT.			
Ansonia,-----	27	2 59	1 40
Bridgeport,----- J. C. Sterling, Treasurer-----	27	18 89	-----
Essex, Female,----- Mrs. A. P. Champlin, Secretary -	1	4 00	36 00
Hartford, Connecticut Branch,----- Charles Hosmer, Secretary-----	2	649 33	-----
Jewett City, Female,----- Mrs. Morgan, Treasurer-----	2	2 00	-----
Lyme, Female,----- Miss Mary Sill, Treasurer-----	17	1 00	-----
Madison,----- H. L. Dudley, Sec'y and Treas.--	4	-----	67 11
New Haven,-----	-----	20 00	-----
New London,-----	22	25 71	-----
North Lyme, Female,----- Clarissa Ely, Treasurer-----	12	8 24	4 55
Norwich City,----- R. Hubbard, Treasurer-----	3	83 86	-----
Salem, New London Co., Female,----- Mrs. H. Thompson, Secretary----	3	2 00	10 00
Salisbury, Female,----- Mrs. W. D. Reid, Treasurer-----	1	-----	23 00
Saybrook, First Church Female----- Mrs. Ward, Treasurer-----	-----	4 44	-----
South Farms, Female,----- Mrs. Linus Hubbard, Secretary--	11	-----	12 00
South Mansfield, Female,----- Mrs. N. B. Arnold, Treasurer----	5	-----	51 00
Sterling and Voluntown, Female,----- Nancy Wylie, Treasurer-----	15	-----	6 00
Stonington-----	-----	1 44	-----
Stratford,----- D. P. Judson, Treasurer-----	1	20 50	-----
NEW YORK.			
Astoria,----- D. P. Remsen, Treasurer-----	22	21 27	-----
Auburn Depository,----- John Percival, Agent,-----	26	102 78	-----
Bedford, Female,-----	-----	5 00	-----
Berca, Female,----- Miss Maria Houston, Treasurer--	10	5 20	7 00
Binghamton,-----	2	13 00	-----
Bronxville,----- Edward C. Harris, Secretary-----	27	25 00	-----
Brooklyn, L. I.,----- D. W. Ingersoll, Treasurer-----	1	767 04	-----
Chatham, Four Corners-----	25	7 35	-----
East New York-----	21	11 32	-----
Elmira,----- S. L. Gillett, Treasurer-----	4	4 80	-----
Fishkill Landing, Female,-----	1	7 00	-----
Flatlands, L. I., Female,----- Miss Mary Baldwin, Treasurer----	8	9 01	-----
Geneva,----- Isaac Swift, Secretary-----	2	116 00	-----
Greenpoint, L. I.,----- J. Crane, Treasurer-----	27	25 00	-----
Hastings,-----	27	3 40	-----
Leeds, Female,----- Mrs. A. M. Van Vechten, Treas.--	9	8 00	-----
Lenox,-----	27	3 00	-----
Livonia, Female,----- Mrs. A. E. Pierce, Secretary-----	2	1 00	10 25
Lyons Depository,----- Wm. N. Cole, Agent-----	25	70 24	-----
Madison, Female,-----	11	2 40	-----
Malone,-----	10	6 25	-----
Matteawan, Female,-----	12	3 20	-----
Montgomery, Orange Co.,----- Rev. R. P. Lee, Treasurer-----	9	7 54	-----
Newburgh,----- John B. Dusenbery, Secretary,---	1	43 00	150 00
New Hackensack, Female----- Mrs. S. S. Van Cleef, Secretary, -	-----	20 00	31 00
New Lots, L. I., Female,----- Mrs. Ann Snedeker, Treasurer----	17	4 99	-----

NAMES OF BRANCHES, AUXILIARIES, TREASURERS, ETC., APRIL 1, 1852.		Year of Re- cognition.	Remittances for Publications.	Donations.
NEW YORK—Continued.				
New Rochelle, Female,-----	Miss J. E. Roosevelt, Treasurer---	4	4 58	-----
Newtown, L. I., Female,-----	Mrs. E. F. Goldsmith, Treasurer---	9	60 00	50 00
New York City,-----	W. W. Walker, Treasurer-----	2	1,516 12	-----
New York City, by Female Branch,----	Mrs. A. M. Mason, Treasurer----	1	1,144 84	1,061 66
Piermont,-----	Daniel T. Smith, Treasurer-----	25	26 00	-----
Red Hook, Female,-----	-----	4	3 00	-----
Rochester, Ulster Co., Female,-----	Elizabeth Bevier, Treasurer-----	5	13 84	-----
Rye, Female,-----	Miss Jane C. Miller, Treasurer---	6	-----	25 00
Salem, Female,-----	Mrs. D. Hawley, Treasurer-----	22	33 00	-----
Salisbury, Female,-----	Mrs. McLoyd, Treasurer-----	19	5 50	-----
Schenectady, Union College,-----	Andrew McIntyre, Secretary-----	27	25	-----
Schoharie Co., Female,-----	Miss Mary E. Lintner, Secretary	10	3 00	10 00
Tarrytown, Ref. Dutch Church,-----	-----	27	5 00	-----
Tribes Hill, Female,-----	Miss Sarah M. Stryker, Treasurer	25	1 25	1 12
Troy, Rensselaer Co.,-----	C. N. Lockwood, Treasurer-----	1	679 15	-----
Tyre, Female-----	Gertrude Decker-----	26	3 00	-----
Upper Red Hook, Female,-----	-----	26	1 06	-----
Utica,-----	Rev. T. O. Lincoln, Treasurer---	1	124 47	-----
Warwarsing, Female-----	Mrs. R. V. Whitmore, Treasurer---	25	32 45	-----
West Troy,-----	J. M. Haswell, Treasurer-----	27	34 37	20 00
Williamsburgh, L. I.,-----	William Ferris, Treasurer-----	8	61 00	-----
Yates Co.,-----	per C. C. Sheppard-----	24	35 00	-----
NEW JERSEY.				
Aquackanock, Female,-----	Mrs. C. Bogardus, Treasurer-----	10	8 07	-----
Bergen, Female,-----	Miss Jane Sip, Treasurer-----	11	22 00	-----
Bloomfield,-----	Joseph R. Oaks, Treasurer-----	4	-----	74 90
Boundbrook, Ref. Dutch Church, Fem.,	Miss C. Talmage, Treasurer-----	2	10 51	-----
Clinton, Female,-----	Mrs. A. Field, Treasurer-----	16	3 02	-----
Elizabethport-----	Wm. L. Price, Treasurer-----	18	28 50	-----
Elizabethtown-----	per R. T. Haines,-----	3	110 90	-----
Ewing, Female,-----	Mrs. Rachel A. Fish, Treasurer---	27	5 00	-----
Freehold, First Church, Female,-----	Mrs. Sarah T. Roy, Treasurer---	9	12 36	46 75
Freehold Village, R. D. Ch. Female,--	Miss Mary Davis, Treasurer-----	26	24 57	-----
Griggstown, Female,-----	Mrs. P. L. Hoagland, Treasurer---	26	11 15	-----
Hoboken,-----	Samuel R. Symes, Secretary-----	22	19 70	-----
Jersey City and Harsimus,-----	E. J. Danforth, Treasurer-----	13	102 60	-----
Kingston, Female,-----	Miss M. M. Baylis, Treasurer---	5	24 11	-----
Lawrenceville, Female,-----	Miss Mary L. Green, Treasurer---	2	12 25	-----
Long Branch,-----	Rev. J. B. Wilson, President---	27	2 00	-----
Middlebush, Female,-----	Mrs. Peter S. Brokaw, Treasurer---	22	22 53	-----
Mount Airy, Female,-----	Mrs. Caroline Barber, Treasurer---	23	18 41	5 00
Newark,-----	J. Henry Clark, M. D., Secretary	2	168 07	-----
New Brunswick,-----	J. F. Harris, Secretary-----	1	121 00	-----
North Branch, Female,-----	Miss Caroline J. Bush, Treasurer	22	18 98	-----
Orange, First Church, Female-----	-----	15	1 88	-----
Pompton,-----	John V. Bean, Treasurer-----	-----	10 00	20 00
Princeton,-----	Edwin T. Williams, Treasurer---	-----	26 05	40 00
Raritan, Third R. D. Church,-----	John G. Dunham, Treasurer-----	25	59 50	-----
Rockaway, Pres. Church,-----	per Rev. Joseph T. Tuttle-----	27	26 00	-----
Somerville, First Church, Female,----	Mrs. Jane Frelinghuysen, Sec'y--	2	14 85	150 00
Somerville, Sec. Ref. Dutch Ch. Fem.,-	Mrs. Jane Taylor, Treasurer-----	11	20 95	-----
Westfield, Female,-----	Mrs. Pierson, Secretary-----	5	6 06	-----
PENNSYLVANIA.				
Athens, Female,-----	Mrs. Julia A. Perkins, Treasurer---	5	5 78	-----
Bethlehem,-----	Rev. Francis Wolle, Secretary---	25	131 35	-----
Erie, Female,-----	Miss Emily Wight, Secretary---	1	11 19	2 56
Nazareth,-----	Wm. L. Lennart, President-----	20	16 50	-----
Philadelphia Tract Society,-----	D. W. Prescott, Treasurer-----	9	3,534 89	-----
Waynesburgh, Female,-----	-----	27	-----	3 00
MARYLAND.				
Baltimore Branch,-----	W. B. Canfield, Esq., Treasurer---	2	3,412 19	645 00
VIRGINIA.				
Alexandria, Female,-----	Miss Sarah Morrell, Secretary---	4	40 00	-----
Charlottesville Depository-----	per Eugene Davis-----	27	200 00	-----
Norfolk Tract Union,-----	E. S. Pegram, Treasurer-----	18	7 00	-----
NORTH CAROLINA.				
Salem, Stokes Co.,-----	S. Thomas Pfohl, Treasurer-----	2	90 75	-----

NAMES OF BRANCHES, AUXILIARIES, TREASURERS, ETC., APRIL 1, 1852.	Year of Recognition.	Remittances for Publications.	Donations.
SOUTH CAROLINA.			
Charleston, Branch, ----- D. W. Harrison, Agent -----	1	267 46	-----
GEORGIA.			
Columbus, ----- D. F. Wilcox, Secretary -----	27	50 00	-----
Macon Depository, -----	27	276 00	-----
MISSISSIPPI.			
Natchez, ----- Thomas Henderson, Treasurer ---	4	150 00	-----
KENTUCKY.			
Danville, Union Female, ----- Michael G. Youce, Agent -----	3	14 00	-----
Louisville, Young Men's, ----- W. H. Bulkley, Agent -----	-----	178 14	-----
OHIO.			
Columbus, Female ----- per H. J. Huntington -----	26	20 00	-----
Ellsworth, Female, ----- Elizabeth M. Coit, Secretary -----	26	10 66	-----
Marietta, Washington Co., ----- Silas Slocumb, Treasurer -----	3	183 09	-----
Warren, Trumbull Co. ----- Walter King, Depository -----	4	126 28	-----
INDIANA.			
South Bend, -----	27	10 37	-----
ILLINOIS.			
Chicago, ----- J. Mecker, Secretary -----	15	72 22	-----
Galesburg, ----- W. C. Willard, Secretary -----	27	20 70	-----
La Salle, ----- J. G. Nuttinger, Treasurer -----	27	28 51	-----
MICHIGAN.			
Detroit, ----- Alexander M'Farren, Treasurer --	5	143 00	-----
WISCONSIN.			
Beloit Depository, ----- J. J. Bushnell, Treasurer -----	27	150 00	-----
CALIFORNIA.			
San Francisco, Pacific Tract Society, -- T. J. Nevins, Agent -----	25	408 00	-----
OREGON TERRITORY.			
Oregon City, ----- J. Q. Thornton, Treasurer -----	25	50 00	-----
CHOCTAW NATION.			
Union Tract Society, ----- John P. Kingsbury, Treasurer ---	25	120 00	-----
WEST INDIES.			
St. Thomas, ----- Thomas Pott, Treasurer -----	25	126 59	-----
SANDWICH ISLANDS.			
Hawaiian Tract Society, ----- Samuel N. Castle, Treasurer ----	24	273 95	-----

RECEIPTS

FROM TRACT AND OTHER BENEVOLENT SOCIETIES NOT AUXILIARY, FROM
APRIL 1, 1851, TO APRIL 1, 1852.

SOCIETIES NOT AUXILIARY.	For Publications.	Donations.
VERMONT.—Vergennes Congregational Church -----	20 00	-----
RHODE ISLAND.—Providence Sunday School Depository -----	118 93	-----
“ Providence Female Tract Society, St. John's Church -----	-----	150 04
CONNECTICUT.—Greenville, Tract Society -----	12 00	-----
NEW YORK.—Houseville, Presbyterian Church -----	14 10	-----
“ Hoosick Falls, Church -----	10 00	-----
“ New York, Christian Knowledge Society -----	9 78	-----
“ New York, Presbyterian Board of Missions -----	123 94	-----
“ Rockton, Presbyterian Church -----	10 15	-----
“ Whitehall, First Presbyterian Church -----	78 50	-----
PENNSYLVANIA.—Philadelphia, American Baptist Publication Society -----	999 49	-----
“ Philadelphia, American Sunday-School Union -----	369 68	-----
“ Waynesburgh Female Tract Society -----	-----	15 00
VIRGINIA.—Richmond, Baptist Publication and Sunday-School Society -----	621 66	-----
TENNESSEE.—Missionary Committee of Holston Presbytery -----	50 00	-----
OHIO.—Morgan County Tract Society -----	-----	33 00
IOWA.—Bentonsport, Female Tract Society -----	-----	10 00
CANADA.—Kingston, Religious Tract Society -----	64 50	-----
“ Montreal, Religious Tract Society -----	396 00	-----
“ Toronto, Upper Canada Tract Society -----	90 90	-----

DIRECTORS FOR LIFE,

BY A SUBSCRIPTION OF FIFTY DOLLARS AND UPWARDS.

- Adams, William H., New York city.
 Alexander, Rev. Samuel D., Freehold, N. J.
 Allen, Stephen, New York city.
 Armstrong, Rev. George D., Norfolk, Va.
 Bancroft, Mrs. S. R. P., Willington, Conn.
 Barnard, Rev. John, Lima, N. Y.
 Bennet, Rev. J. L., Hannibal, Mo.
 Bigelow, Rev. Jonathan, Euclid, Ohio.
 Bostwick, Wm., New Haven, Conn.
 Brigham, Rev. Chas. A. G., Enfield, Conn.
 Brissell, C. P., Rochester, N. Y.
 Broadus, Rev. J. A., Seven Islands, Va.
 Bruen, Augustus McVickar, New York city.
 Bruen, Mrs. Louisa J., New York city.
 Buckingham, William A., Norwich, Conn.
 Bulkley, Rev. C. H. A., Ithaca, N. Y.
 Buell, George C., Rochester, N. Y.
 Burnett, Miss Eliza, Morristown, N. J.
 Campbell, Rev. J. K., North Branch, N. J.
 Carter, Rev. Wm., Pittsfield, Ill.
 Chandler, Mrs. Louisa R., Pomfret, Conn.
 Chester, Mrs. Mary Ann, Morristown, N. J.
 Clapp, Rev. Wm. S., New York city.
 Clark, Rev. D. D., Fairfield, Pa.
 Cleaveland, Rev. Chas., Boston, Mass.
 Cocke, P. St. George, Jefferson, Powhattan co., Va.
 Coit, Jonathan, New London, Conn.
 Cone, Solomon, Albany, N. Y.
 Cooke, Rev. John, —, California.
 Cressey, Ellen A., Newark, N. Y.
 Crosby, Julia Neilson, New York city.
 Crossan, Wm. P., Philadelphia, Pa.
 Crossan, Mrs. Wm. P., Philadelphia, Pa.
 Crowell, Rev. J., Orange, N. J.
 Cummins, Rev. D. H., Mount Carmel, Tenn.
 Danforth, Rev. J. N., Alexandria, Va.
 Day, Miss Emily, Morristown, N. J.
 Dibell, Rev. Anthony, Richmond, Va.
 Dodge, Rev. Richard V., Springfield, Ill.
 Doggett, Rev. D. S., Richmond, Va.
 Downs, J. B. G., Fremont, Ohio.
 Earle, John H., New York city.
 Edwards, Rev. John E., Norfolk, Va.
 Elmore, Henry S., Lee's Creek, Ark.
 Eustis, Rev. Wm. T., New Haven, Conn.
 Everest, Rev. A. E., Brooklyn, N. Y.
 Fisher, Rev. P. S., Loop, Pa.
 Fox, William A., Ogden, N. Y.
 Garlick, Rev. J. R., Hampton, Va.
 Gillett, Rev. Charles, Fort Covington, N. Y.
 Goodrich, Rev. Chauncey, Watertown, Conn.
 Graves, Rev. Joseph S., Aurora, Ohio.
 Guild, Reuben A., Providence, R. I.
 Gulliver, Rev. John P., Norwich, Conn.
 Haines, Wm. A., Elizabethtown, N. J.
 Haines, Benjamin, Elizabethtown, N. J.
 Haines, Mrs. William A., New York city.
 Hale, Rev. Albert, Springfield, Ill.
 Hall, Rev. J. G., Cherry Valley, N. Y.
 Hammersley, Virginia, New York city.
 Harris, Rev. Samuel, Pittsfield, Mass.
 Hawes, Rev. Lohman P., Huntington, Pa.
 Hawley, Rev. Silas, Vienna, N. Y.
 Hill, Dr. Caleb, Lockport, N. Y.
 Hill, Mrs. Caleb, Lockport, N. Y.
 Hinsdale, Miss Eliza H., North Bennington, Vt.
 Hoyt, James M., Esq., Cleveland, Ohio.
 Hubbard, Rev. J. B., Whitesborough, N. Y.
 Hubbard, William C., Boston, Mass.
 Hughes, Rev. D. L., Spruce Creek Ch., Pa.
 Humphrey, Mrs. Rev. John, Binghamton, N. Y.
 Jackson, Frederick Wolcott, Newark, N. J.
 Jameson, Mrs. Thorndike C., Providence, R. I.
 Janeway, Mrs. John L., Flemington, N. J.
 Jeffrey, Reuben, Albany, N. Y.
 Johnes, Miss Margaret, Morristown, N. J.
 Johnson, Rev. Andrew, West Charlton, N. Y.
 Johnson, G. B., Granville, Ohio.
 Johnson, Rev. Edwin, Jacksonville, Ill.
 Johnson, Mrs. Jane C., Hartford, Conn.
 Jones, Rev. Tiberias Gracchus, Norfolk, Va.
 Kellogg, Mrs. David H., New York city.
 King, John S., Geneva, N. Y.
 Kirk, Rev. R. R., New York Mills, N. Y.
 Kirtland, Miss Charlotte J., Morristown, N. J.
 Kirtland, Theodore J., Morristown, N. J.
 Kirtland, Wm. C., Morristown, N. J.
 La Forde, Prof. C., Castleton, Vt.
 Lee, Rev. Henry, D. D., Rochester, N. Y.
 Lee, Rev. Robert P., Montgomery, N. Y.
 Lyman, Rev. Timothy, Griggsville, Ill.
 Lyon, Merrick, Providence, R. I.
 Maltbie, Rev. E. D., D. D., Syracuse, N. Y.
 Manley, Rev. Basil, Richmond, Va.
 McClusky, Dr. J., West Alexandria, Pa.
 McCutchan, Rev. John, West Mill Grove, Ohio.
 Menges, Rev. J. H., Mount Joy, Pa.
 Miner, Rev. Bradley, Providence, R. I.
 Mitchell, Rev. B., Mount Pleasant, Ohio.
 Mizelle, Rev. Alpheus, Athens, Ala.
 Morse, Rev. Alfred, Maumee City, Ohio.
 Murray, Rev. N., Upper Ten Mile, Pa.
 Newton, Rev. A., Norwalk, Ohio.
 Ogden, Rev. David L., New Haven, Conn.
 Painter, Rev. G., Draper's Valley, Va.
 Palmer, Rev. Ray, Albany, N. Y.
 Phelps, Rev. S. Dryden, Stratford, Conn.
 Phelps, Sophia Lyon, Stratford, Conn.
 Pinneo, Henry O., New York city.
 Poiner, Mrs. Ellen M., Morristown, N. J.
 Porter, Rev. Germain, Buffalo, N. Y.
 Priest, Rev. J. A., Cooperstown, N. Y.
 Rankin, Frederick Wolcott, Poughkeepsie, N. Y.
 Richard, Rev. J. W., D. D., Reading, Pa.
 Rockwood, Rev. L. B., Rocky Hill, Conn.
 Snow, Rev. B. G., Caroline Island Mission.
 Spear, Rev. S. T., Brooklyn, N. Y.
 Stevens, Henry H., New York city.
 Stevens, Francis Kirby, New York city.
 Stevenson, Charles Hallock, New Albany, Ind.
 Swan, Edward H., New York city.
 Talcott, Russell G., Hartford, Conn.
 Taylor, Ann Louisa, Cleveland, Ohio.
 Taylor, Mrs. Elizabeth E., Cleveland, Ohio.
 Taylor, Alfred, M. D., Toledo, Ohio.
 Taylor, J. Wm., Springfield, Ohio.
 Tichenor, Mrs. Eliza, Ithaca, N. Y.
 Tracy, Walter, Pittsfield, Mass.
 Trowbridge, Rev. James H., Haverstraw, N. Y.
 Vaill, Rev. Joseph, D. D., Somers, Conn.
 Vaill, Mrs. Joseph, Somers, Conn.
 Van Zandt, Rev. B., Kinderhook, N. Y.
 Waldron, Rev. Charles N., Cohoes, N. Y.
 Walker, Rev. J. W., Mansfield, Ohio.
 Weare, Capt. Samuel, Ogden, N. Y.
 Weare, Mrs. Samuel, Ogden, N. Y.
 Whitehead, Frederick, Wolcott, Newark, N. J.
 Wickes, Rev. Henry, Troy, N. Y.
 Wickes, Van Wyck, Jr., Brooklyn, N. Y.
 Wilder, E. C., Palmyra, N. Y.
 Williams, Mrs. W. R., New York city.
 —, by Dr. J. C. Bliss, M. D., New York city, \$50.

MEMBERS FOR LIFE,

BY THE CONTRIBUTION OF TWENTY DOLLARS AND UPWARDS.

- Abernethy, Rev. H. C., Columbus, Ill.
 Abert, Mrs. Jane C., Columbus, Miss.
 Achilles, Henry L., Albion, N. Y.
 Albaugh, Dr. William, Codorn Township, Pa.
 Alexander, Miss C., Springhill, Tenn.
 Alger, Rev. Wm. J., Ellsworth, Conn.
 Allen, Mrs. Mary B., Rockville, Ind.
 Allen, Hon. Phineas, Pittsfield, Mass.
 Allen, Rev. A. P., Deposit, N. Y.
 Allen, Mrs. Wm. F., Oswego, N. Y.
 Ambler, Rev. E. C., Mount Bethel, N. J.
 Anderson, James B., Farmville, Va.
 Anderson, Wm., Holland Patent, N. J.
 Andrews, John, Esq., Kinsman, Ohio.
 Andrews, Lyman P., Kinsman, Ohio.
 Andrews, Rev. Claudius B., Sandwich Islands.
 Anthony, Mrs. N., Darien, Conn.
 Armstrong, Rev. A., Upper Freehold, N. J.
 Atchinson, Frances A., Galveston, Texas.
 Atchison, D. D., Galveston, Texas.
 Atwater, Rev. J., Newtown, Conn.
 Atwater, Lucy D., Northville, N. Y.
 Auchincloss, Hugh, New York city.
 Averill, Mrs. Jennette H., Albany, N. Y.
 Avery, Rev. Frederick D., Columbia, Conn.
 Avery, Amasa, Burlington, N. Y.
 Avery, Edward, Wooster, Ohio.
 Bailey, Wm., Jewett, N. Y.
 Baird, E., Cornersville, Tenn.
 Baker, Mrs. Mary, White Creek, N. Y.
 Baker, Samuel, Pompey Hill, N. Y.
 Baldwin, Dr. J. H., Blawenburg, N. J.
 Ball, Conway W., Spencerfort, N. Y.
 Ball, Miss Sarah C., Hanover, N. J.
 Barber, Rev. D. M., Chillisquaque, Pa.
 Barber, Roger C., Tarringford, Conn.
 Barber, Willard O., Tarringford, Conn.
 Barber, Walter M., Deposit, N. Y.
 Bare, Mrs. Amelia, Petersburg, Pa.
 Barlow, Herman, Brockport, N. Y.
 Barnes, Miss Nancy Elizabeth, Boonville, N. Y.
 Barrett, Rev. Newton, Milan, Ohio.
 Barstow, Miss Emeline E., Providence, R. I.
 Barteau, Rev. S. H., Verona, N. Y.
 Bartholomew, Myron Nevius, Augusta, N. Y.
 Bascom, Charles P., —, Ill.
 Bascom, George, —, Ill.
 Bayne, Wm., Alexandria, Va.
 Bayne, Mrs. Nancy J. L., Medina, N. Y.
 Beardsley, Edward W., Auburn, Pa.
 Beers, Mrs. Phebe, Ithaca, N. Y.
 Beers, Harriet Elizabeth, Ithaca, N. Y.
 Beirne, Col. Andrew, Union, Va.
 Belcher, Aaron P., Berkshire, N. Y.
 Bement, John, Vienna, N. Y.
 Benedict, Rev. Wm. A., Plainfield, Conn.
 Benedict, Mrs. Julia, Fulton, N. Y.
 Birdsey, Mrs. Mary E., Stratford, Conn.
 Benjamin, Miss Sarah, Stratford, Conn.
 Bennet, Mrs. E. A., Hannibal, Mo.
 Best, Mrs. Angelica, Pine Plains, N. Y.
 Bergen, Tunis, New Utrecht, N. Y.
 Bertram, Rev. Samuel B., Port Gibson, Miss.
 Beveredge, Rev. Andrew, Hoosick Falls, N. Y.
 Bigelow, Caroline, Malden, N. Y.
 Bigelow, Rev. Jonathan, Euclid, Ohio.
 Bigler, Miss Sarah Emma, Newburgh, N. Y.
 Bingham, Mrs. Charlotte M., Vergennes, Vt.
 Bissell, Rev. H. N., Lyme, Ohio.
 Blair, Miss Susan, Spring Hill, Tenn.
 Blossom, Mrs. Tirza, Madison, N. Y.
 Blunt, Rev. Mr., Smithfield, Va.
 Boardman, Mrs. Olive, Middletown, Conn.
 Bodge, Wm. B., Jr., Brooklyn, N. Y.
 Boise, Israel, Homer, N. Y.
 Bouton, John F., South Salem, N. Y.
 Bower, Miss Hannah M., Chatham, N. J.
 Bradford, Mrs. Anne E., Providence, R. I.
 Bradley, Elias Elliott, Orange, Conn.
 Bradley, Lemi, Northville, N. Y.
 Bradley, Wm. H., Newark, N. J.
 Briggs, Mrs. Martha, Haverstraw, N. Y.
 Brinkerhoff, Miss Sarah, Brooklyn, N. Y.
 Bristol, Mrs. Dr., Buffalo, N. Y.
 Brooks, Rev. A. L., Albion, N. Y.
 Brooks, Mrs. A. L., Albion, N. Y.
 Brown, Dea. Nehemiah, Wilson, N. Y.
 Brown, Dea. Abner, Ferrysburg, Ohio.
 Brown, Miss Mary B., Grafton, Ohio.
 Brown, Mrs. Caroline, Deposit, N. Y.
 Brown, Miss Esther, Cortland, N. Y.
 Brown, James, Providence, R. I.
 Brownell, Rev. E. W., East Hillsdale, N. Y.
 Brush, George P., New York city.
 Buck, Miss Maria, New Lisbon, N. Y.
 Buckelew, Wm. D., Flat Creek, N. Y.
 Buckingham, Mrs. Laura S., Canton, Ohio.
 Buell, Jane C., Simsbury, Conn.
 Buell, Mrs. H. M., Litchfield, Conn.
 Bunce, Walter, Manchester, Conn.
 Burdwin, Miss Julia, Hudson, N. Y.
 Burgess, Rt. Rev. George, Gardner, Me.
 Burkett, Ralph Howard, Hartford, Conn.
 Burt, Mrs. Betsey C., Canton Centre, Conn.
 Burt, Jarius W., Canton, Conn.
 Burt, John W., Brooklyn, N. Y.
 Butler, Frances, New Hartford, N. Y.
 Byington, Spencer, Stockbridge, Mass.
 Camp, Mrs. Fanny, New Preston, Conn.
 Camp, Mary M., Winsted, Conn.
 Cannon, Miss M. J. B., Smyrna, Tenn.
 Carman, Joseph, Jr., Caldwell, N. J.
 Canfield, Ira, Orange, N. J.
 Canfield, Mrs. Elizabeth, Malden, N. Y.
 Capen, Mrs. Phebe, Sweden Centre, N. Y.
 Carper, Philip, Jr., Strasburg, Pa.
 Carpenter, Ephraim, Troy, N. Y.
 Carpenter, Rev. B. B., Griggsville, Ill.
 Carpenter, John, New Utrecht, N. Y.
 Carr, Augustus H., Jewett, N. Y.
 Carrier, Mrs. C. L., Liberty, Sullivan co., N. Y.
 Carrington, Col. George W., Richmond, Va.
 Carter, Mrs. Asher, Chicago, Ill.
 Caslow, Henry B., Shusters Ch., Pa.
 Chamberlain, Mrs. Sarah, Smithfield, N. Y.
 Chamberlain, James, New York city.
 Chandler, Mrs. Prudence, Elizabethtown, N. J.
 Chapin, Alva, Enfield, Conn.
 Chapin, Mrs. Maria T., Providence, R. I.
 Chapin, Miss Sarah Maria Hill, Providence, R. I.
 Chapin, Walter B., Providence, R. I.
 Chase, Abigail, Jewett, N. Y.
 Chester, Rev. E. F., Kite River, Ill.
 Childs, Mrs. Beulah, Westborough, Mass.
 Christy, Geo. Harvey, Kinsman, Ohio.
 Christy, Lucy Caroline, Kinsman, Ohio.
 Churchill, John C., Oswego, N. Y.
 Churchill, S. Payson, New Lebanon, N. Y.
 Clagett, Miss Julia H., Leesburg, Va.
 Clapp, Miss Harriet E., South Coventry, Conn.
 Clapp, Rev. C. W., Monroeville, Ohio.
 Clark, Augustus P., Cazenovia, N. Y.

- Clark, Rev. D., Jr., Fredonia, N. Y.
 Clark, Mrs. Mary P., Fredonia, N. Y.
 Clark, Rev. Gideon C., Winchester, Ill.
 Clark, Mrs. Mary E., Warren, Ohio.
 Clark, Rev. Nelson, Quincy, Mass.
 Clewes, Joshua, Elmira, N. Y.
 Clute, Rev. N. Marcellus, North Bergen, N. Y.
 Clyne, William, New York city.
 Cocke, Mrs. C. C., Seven Islands, Fluvanna co., Va.
 Collins, Rev. G. S., New Germantown, N. J.
 Collins, Frederick, Columbus, Ill.
 Collins, Truman D., Cortland Village, N. Y.
 Colman, Miss Emily P., Boonsborough, Ark.
 Colton, Miss Marian H., Norwich, Conn.
 Colton, Frances Augusta, New York city.
 Comfort, Miss Jane K., Kingston, N. J.
 Conant, Miss Harriet, Northborough, Mass.
 Conklin, Mrs. Eliza, Smithfield, N. Y.
 Conklin, Rev. Nathaniel, Montville, N. J.
 Conklin, Mrs. Nathaniel, Montville, N. J.
 Cook, Sullivan, Bridgehampton, N. Y.
 Cooke, Mrs. Agnes, —, California.
 Cooper, O. A., Oswego, N. Y.
 Cornell, J. M., Albion, N. Y.
 Cornish, Dea. Joseph, East Granby, Conn.
 Cornwall, Mrs. Sarah M., Patterson, N. Y.
 Cotes, Albert, Springfield, N. Y.
 Cotes, Davis, Springfield, N. Y.
 Covert, Peter, Farmersville, N. Y.
 Cowden, David, Fairview, Ohio.
 Craig, Miss Mary Ann, New Lisbon, Ohio.
 Crane, Benj., Paterson, N. J.
 Crangle, Mrs. Eliza, Wheeling, Va.
 Craven, Rev. Elijah R., Somerville, N. J.
 Crittenden, Rev. J. N., West Fayette, N. Y.
 Crosby, Dabney, Jr., Halifax C. H., Va.
 Crumbie, James Farr, Fulton, N. Y.
 Cuddiback, Mrs. M., Northville, N. Y.
 Cumpston, Miss Mary M., Prince Edward, Va.
 Curtis, Mrs. Perses C. W., Adrian, Mich.
 Curtis, Dea. Elizur, Torrington, Conn.
 Curtis, Mrs. Henry T., Monroe, Conn.
 Curtiss, Rev. Eleroy, Middleburg, Ohio.
 Dana, Mrs. Martha P., Warren, Ohio.
 Dashiell, Rev. A. H., Jr., Stockbridge, Mass.
 Davison, Edward West, Nyack, N. Y.
 Davison, Frederick West, Nyack, N. Y.
 Davis, Dabney T. C., Charlottesville, Va.
 Davis, Miss Elizabeth G., Charlottesville, Va.
 Davis, John M., Esq., New York city.
 Dawson, Miss Sarah J., New York city.
 Dean, Mrs. Eliza, South Salem, Ind.
 De Laud, Mrs. Mary G., Jackson, Mich.
 Demarest, Mrs. Catharine L., New Brunswick, N. J.
 Derby, George, Stanwich, Conn.
 Dickerman, Putnam, Jewett, N. Y.
 Dickerman, Henry L., Jewett, N. Y.
 Dickerman, Miss Martha, North Haven, Conn.
 Diehl, Peter, Oxford, Pa.
 Dill, Mrs. Catharine D., Winchester Centre, Conn.
 Dilley, Rev. A. B., Bentonsport, Iowa.
 Dissinger, Wm., Shaffertown, Pa.
 Ditzler, Rev. J. M., Princeton, Pa.
 Dockstader, Miss Margaret D., Currytown, N. Y.
 Dominick, Jared L., New York city.
 Dominick, Miss Almira Teresa, New York city.
 Doolittle, Rev. Edgar J., Hebron, Conn.
 Drake, Wm. Beecher, Palmyra, N. Y.
 Drennen, Janetta Isabel, Mount Pleasant, Ohio.
 Du Bois, Henry A., Jr., Newton Falls, Ohio.
 Dunham, Jephthah, New Brunswick, N. J.
 Dunlap, Mary Elizabeth, Ripley, Ohio.
 Dunning, Mrs. R., Huron, N. Y.
 Dutton, Samuel, Watertown, Conn.
 Dutton, Mary Eliza, Fulton, N. Y.
 Dyer, Mrs. Rodney, Cranston, R. I.
 Dyer, Rev. Hiram, Brasher Falls, N. Y.
 Dysart, Henry, Littlestown, Pa.
 Eaton, Mrs. Edna P., Middlebury, Vt.
 Eaton, Mary, Lima, N. Y.
 Eddy, Mrs. Julia W., Providence, R. I.
 Edens, Miss Jane Amelia, East Bloomfield, N. J.
 Edmunds, Hiram A., Southport, Conn.
 Elder, John W., Trenton, Tenn.
 Elms, Mrs. Lucy, Derby, Conn.
 Ely, E. Seldon, Williamsville, N. Y.
 Ely, Emma McGregor, Huntington, Conn.
 Ely, Mary A., Bloomfield, Conn.
 Emerson, Mrs. Hester S., Albany, N. Y.
 Eskridge, Mrs. Mary B., Port Gibson, Miss.
 Eulner, Louis, Buffalo, N. Y.
 Evans, A. S., Hillsborough, Ohio.
 Faber, Henry, Oak Hall, Pa.
 Fair, Rev. Eli, Clinton Furnace, Pa.
 Fairfield, J. W., Hudson, N. Y.
 Fanning, Thomas Coit, Albion, N. Y.
 Fanning, Lucy Coit, Brooklyn, N. Y.
 Farnham, Mrs. F. F., Buffalo, N. Y.
 Farr, Mrs. Catharine, Greene, Chenango co., N. Y.
 Ferguson, Rev. Archibald, Pittsford, N. Y.
 Fish, Mrs. Eliza, Troy, N. Y.
 Fiske, Rev. Warren C., Marlborough, Conn.
 Fitch, John H., Norwalk, Conn.
 Fitch, Henry Lewis, New Haven, Conn.
 Fitch, William G., Hartford, Conn.
 Fitch, John Lee, Hartford, Conn.
 Fleming, Mrs. Eliza, Manlius, N. Y.
 Folsom, Rev. Geo. De F., Elbridge, N. Y.
 Foster, Rev. John P., Oxford, Mass.
 Foster, Mrs. Mary Ann, Oxford, Mass.
 Freeman, Mrs. Mary, Haverstraw, N. Y.
 Frierson, Mrs. Eliza M., Columbia, Tenn.
 Frost, Miss Mary, New York city.
 Frost, Edward Delavan, Redding, Conn.
 Frost, Aaron M. S., Redding, Conn.
 Frye, Mrs. Lucretia, Brockport, N. Y.
 Fuller, Chas., Lackawanna Iron Works, Pa.
 Fulton, Rev. —, Burryetstown, Pa.
 Gaines, William F., Richmond, Va.
 Gale, Mrs. Caroline D. F., Troy, N. Y.
 Gardner, Mary Celeste, Rochester, N. Y.
 Gardner, Mrs. N. H., Buffalo, N. Y.
 Garner, Mrs. Caroline, Haverstraw, N. Y.
 Gaston, Albert P., Manlius, N. Y.
 Gaston, Rev. A. H., Barre Centre, N. Y.
 Gaston, Albert Parmelee, Barre Centre, N. Y.
 Gaston, Mrs. Abbie B., New Haven, Conn.
 Gates, Rev. William, Rockford, Ill.
 Gaul, C. M., New York city.
 Genung, Rev. Benjamin M., East Fishkill, N. Y.
 Glezen, Edward, Providence, R. I.
 Glezen, Ellen, Providence, R. I.
 Goddard, Mrs. Ann, West Hartland, Conn.
 Godman, W. D., Worthington, Ohio.
 Goodwin, Miss Mary E., New Hartford, N. Y.
 Gookin, Martica, Southport, Conn.
 Gordon, D. H., Fredericksburg, Va.
 Gorham, Miss Sally, Stratford, Conn.
 Gosler, Mary B., Jewett, N. Y.
 Goss, Dea. P. L., Brighton, Ohio.
 Gould, Sherwood Downs, Delhi, N. Y.
 Grant, John Mason, Baltimore, Md.
 Grant, Mrs. Eliza, Troy, N. Y.
 Grayson, Franklin, Marion, Smith co., Va.
 Green, Mrs. Eunice M. E., Olivet, Mich.
 Greenwood, Joel C., Providence, R. I.
 Grimshaw, Philip, Clyde, N. Y.
 Griswold, Frank, Auburn, N. Y.
 Griswold, Mrs. Rosanna, Centre Brook, Conn.
 Guernsey, Rev. J., Derby, Conn.
 Gullick, Rev. Peter J., Sandwich Islands.
 Haines, Mrs. Stephen R., Newark, N. J.
 Haines, Richard T., Jr., Elizabethtown, N. J.
 Haines, Fanny E., Elizabethtown, N. J.
 Hale, Mrs. Mary, Stratford, Conn.
 Hall, Mrs. Mary D., Ellington, Conn.
 Hall, Gurdon Robert, Wilton, Conn.
 Hallock, George W., Franklinville, N. Y.

- Ham, Edward J., Providence, R. I.
 Hamersley, Catharine Livingston, New York city.
 Hamilton, Lewis W., Ogden Centre, N. Y.
 Hamilton, W. T., Mobile, Ala.
 Hanna, G. H., Salem, Va.
 Harrington, James Lyman, Bennington, Vt.
 Harrington, Rev. Moody, Lafayette, N. Y.
 Harsha, David A., North Argyle, N. Y.
 Harwood, Mrs. Olivia, Rushville, N. Y.
 Hasbrouck, Wm. L., Schenectady, N. Y.
 Hastings, Mrs. Adeline, Salem, N. Y.
 Haswell, J. M., West Troy, N. Y.
 Hatch, Mrs. Sally, Madison, N. Y.
 Hawks, William D., Claremont, N. H.
 Hays, Rev. Thomas C., Portsmouth, Va.
 Hays, Mrs. Mary Jane, Alleghany City, Pa.
 Hayt, Samuel A., Fishkill, N. Y.
 Hedges, Mrs. Henry P., Sag Harbor, N. Y.
 Heister, Rev. J. P., Duncannon, Pa.
 Hemmenway, Lucy F., Amber, N. Y.
 Hequemburg, Charles L., Dansville, N. Y.
 Herbst, William, Glen Rock, Pa.
 Herrick, Rev. Henry, Ticonderoga, N. Y.
 Herrick, Mrs. Eliza Ann, Crown Point, N. Y.
 Hersh, J. R., Oxford, Pa.
 Hewlett, Mrs. S. A., College Hill, Ham'n co., Ohio.
 Hibben, Mrs. Margaretta, Hillsborough, Ohio.
 Hickock, John Henry, Homer, N. Y.
 Hickok, Mrs. Elizabeth A., Greenville, N. Y.
 Higgins, Miss Malvina, Ithaca, N. Y.
 Hill, Rev. George, Blairsville, Pa.
 Hoag, Mrs. Eliza, Gilbertsville, N. Y.
 Hobart, Miss Caroline, Homer, N. Y.
 Hobart, Miss Ann, Homer, N. Y.
 Hoffinan, Burrell, New York city.
 Holden, Joseph, Youngstown, N. Y.
 Hollister, Henry, Brockport, N. Y.
 Holmes, Miss Sarah, Waterbury, Conn.
 Holmes, John McC., Nassau, N. Y.
 Holyoke, Rev. Wm. E., Farmington, Ill.
 Horton, Jacob, Hopewell, N. Y.
 Hosford, Mrs. Lucinda, Canton Centre, Conn.
 Hotchkiss, Miss Martha F., Westfield, Conn.
 Hotchkiss, Miss Lucretia, New Haven, Conn.
 Houghtaling, Miss Melissa, Esopus, N. Y.
 Howe, Mrs. Abetha, Prattsburg, N. Y.
 Howe, Mrs. Cutler, Rockville, Conn.
 Howland, William L., Rome, N. Y.
 Hoyt, Mrs. Sarah M., Warren, Ohio.
 Hubbell, Wakeman, Wilton, Conn.
 Hubbell, Z. Melancthon, New York city.
 Hugunin, Miss Maria, Gray's Settlement, N. Y.
 Hulburd, Joel H., St. Charles, Ill.
 Hulburd, Mrs. Cornelia, St. Charles, Ill.
 Hulsapple, Miss Viletta, East Greenbush, N. Y.
 Hume, Wm. P., Clarksville, Tenn.
 Hungerford, Mrs. Louisa, Harwinton, Conn.
 Huntington, Mrs. M., Coll. Hill, Ham'n co., Ohio.
 Huntington, Miss J. E., Coll. Hill, Ham'n co., Ohio.
 Huntington, Miss J. C., Coll. Hill, Ham'n co., Ohio.
 Hurd, Mrs. Mary, Oxford, Mass.
 Hustace, James L. E., Colchester, Conn.
 Hustace, Mrs. Lucretia, Colchester, Conn.
 Hutchinson, Mrs. Ann Maria, New York city.
 Hyde, Miss Julia B., South Coventry, Conn.
 Hsley, Rev. Silas, Albion, N. Y.
 Inglis, Rev. David, Bedford, N. Y.
 Inglis, Mrs. Jane M., Bedford, N. Y.
 Ingraham, Arthur, Harlem, N. Y.
 Irvine, Rev. James Orr, Greenport, N. Y.
 James, Mrs. Emily, Colchester, N. Y.
 Jennings, Rev. Isaac H., Stamford, Conn.
 Jerome, Mrs. Elizabeth, Bergen, N. Y.
 Jessup, Albert, Palmyra, N. Y.
 Jessup, Sylvanus, Carbondale, Pa.
 Johnson, James, Jewett City, Conn.
 Johnson, Mary Eliza, New Haven, Conn.
 Johnson, A. H., Terre Haute, Ind.
 Johnson, D. D., Romulus, N. Y.
 Jones, Harriet Newell, Ogden, N. Y.
 Judson, Herbert Hartwell, Mishawaka, Ind.
 Kale, Martine, Frederick, Mahoning co., Ohio.
 Keeler, Miss Catharine, Adrian, Mich.
 Keller, Rev. Levi, Monroe co., Va.
 Kelly, J. N. D., Somerville, N. J.
 Kelly, Sarah Marsh, Haverhill, Mass.
 Kelly, David Marsh, Haverhill, Mass.
 Kennedy, Miss Amanda, Pulaski, Tenn.
 Kerr, Jane, Beaver co., Pa.
 Kidder, Rev. C., Groton, N. Y.
 Kimball, Mrs. Chas., Somers, Conn.
 Kimball, Mrs. John, Tolland, Conn.
 Kimball, Miss Nancy M., Tolland, Conn.
 Kimball, Miss Jane P., Tolland, Conn.
 King, Miss Hannah T., Hopewell, N. Y.
 King, H. J., King's School-House, Pa.
 King, J., Huntington co., near Quakertown, N. J.
 Kingsbury, George Pomeroy, New York city.
 Kinney, Sarah E., Homer, N. Y.
 Kirk, Mrs. R. R., New York Mills, N. Y.
 Kirkpatrick, Sarah A. S., Cummington, Ill.
 Klinefelter, Michael, Shrewsbury, Pa.
 Knapp, William, Wilton, Conn.
 Kneeland, James P., Le Roy, N. Y.
 Knies, Miss Betsey, Lenox, N. Y.
 Knox, H. Martin, Augusta, N. Y.
 Kossuth, Gov. Louis, of Hungary.
 Lacy, Charles, Southport, Conn.
 Lacy, Dr. J. H., Roanoke Bridge, Va.
 Lambert, Miss Mary Ann, Lambertsville, N. J.
 Lane, Mrs. Celeste, Oxford, Ohio.
 Langdon, Sarah H., Plymouth, Conn.
 Lathrop, Miss E. Hutchings, Cleveland, Ohio.
 Law, Mrs. Josephine T., New York city.
 Law, Maria H., Meredith, N. Y.
 Lawrence, Mary, Northville, N. Y.
 Lawrence, Rev. Samuel, Perryville, Pa.
 Lawrence, Miss Elizabeth, South Salem, N. Y.
 Lawrence, Rev. Amos E., South Britain, Conn.
 Lawrence, Mrs. Hannah B., South Britain, Conn.
 Leavitt, Mrs. Samuel, Washington, Conn.
 Leinback, Thos. C., Stouchsburg, Pa.
 Lewis, Elizabeth W., Southbury, Conn.
 Lewis, Mrs. C. M., Geneva, N. Y.
 Lincoln, Wm. S., Newark Valley, N. Y.
 Lind, Jenny.
 Link, Miss Catharine Ann, Hudson, N. Y.
 Lindsley, George, Orange, N. J.
 Littleton, Rev. Oscar, Portsmouth, Va.
 Livingston, Mrs. J. K., Rochester, N. Y.
 Lockwood, Wm. B. E., Norwalk, Conn.
 Lockwood, Frederick T., Troy, N. Y.
 Long, Henry, Hanover, Pa.
 Lord, Miss Julia Ann, Lyme, Conn.
 Lord, Dr. A. D., Columbus, Ohio.
 Love, Col. John W., Denmark, Tenn.
 Lundy, Rev. J. P., Sing-Sing, N. Y.
 Lusk, Rev. Hugh K., Cambridge, N. Y.
 Lusk, Mrs. William, Nunda, N. Y.
 Lusk, Stephen, Pittsford, N. Y.
 Maclin, John Taylor, Bellemonte, Tenn.
 Maltby, Mrs. Melinda, Northford, Conn.
 Mann, Susan Walker, Poughkeepsie, N. Y.
 Mann, Richard De Witt, Poughkeepsie, R. I.
 Manton, Miss Abby D., Providence, N. Y.
 Marsh, Eliza Brooks, Haverhill, Mass.
 Marsh, James, Haverhill, Mass.
 Marsh, Peter S., New York city.
 Martin, Mrs. Catharine C., Millerstown, Pa.
 Marvin, Miss Pamela, Morristown, N. J.
 Matherson, Mrs. Dearborne, New Britain, Conn.
 Matherson, Miss Harriet M., New Britain, Conn.
 Matherson, Miss Martha L., New Britain, Conn.
 Mattison, Rev. Israel, Lisbon, Ill.
 Maurice, C. F., Sing-Sing, N. Y.
 May, Mrs. Wm. H., Toledo, Ohio.
 M'Cain, H. J., Salem, Tenn.
 M'Calla, Mrs. Marianna, Bloomington, Ind.

- M'Clellam, Mrs. Harriet E., Nassau, N. Y.
 M'Clure, Miss Julia, Elgin, Ill.
 M'Clure, Rev. James T., Wheeling, Va.
 M'Comb, Rev. J. B., Salem, Tenn.
 M'Connoughey, Rev. Austin N., Pittsfield, Ohio.
 M'Gee, Rev. Wm., Norfolk, Va.
 M'Kinney, Rev. Mr., Jackson, Tenn.
 M'Laughlin, D. D., Tompkins, Somers, N. Y.
 M'Lean, Thomas K., Battenville, N. Y.
 M'Nair, Amelia, Lima, N. Y.
 M'Neely, Rev. L., Portersville, Tenn.
 Medbery, Dea. Viall, Seekonk, Mass.
 Medley, Martha, Halifax C. H., Va.
 Merick, Rev. S. H., Charlottesville, Va.
 Merrill, Mrs. Lucina W., Utica, N. Y.
 Merritt, Miss Jane, New York city.
 Miller, Miss Mary V. S., New York city.
 Miner, Paulina H., Camden, N. Y.
 Miner, Isaac T., Camden, N. Y.
 Miner, Rev. L. G., Canton, Ill.
 Minor, Rev. John, Holmdel, N. J.
 Mitchell, Mrs. Almira, Pittsford, N. Y.
 Mollison, Harriet C., Oswego, N. Y.
 Monahan, Margaret B., New York city.
 Moore, Rev. James D., Clinton, Conn.
 Moore, Rev. Wm. S., New Prospect, N. Y.
 Moore, Rev. Geo. R., Dauphin, Pa.
 Morehouse, Dea. Wm. B., Greenfield, Conn.
 Morey, Dea. Handy J., Yates, N. Y.
 Morgan, E. D., Jr., New York city.
 Morgan, Denison, Hartford, Conn.
 Morgan, Mrs. Ursula B., Hartford, Conn.
 Morse, Miss Mary, Otego, N. Y.
 Moser, Rev. Daniel, Boalsburg, Pa.
 Moyer, Henry, Boalsburg, Pa.
 Mulhollan, Miss Mary, Brooklyn, N. Y.
 Munk, Mariah, Salem, Ohio.
 Munson, Buell, East Bloomfield, N. Y.
 Munson, Oscar, Racine, Wis.
 Murray, Rev. John, D. D., Baltimore, Md.
 Neely, Major J. B., Denmark, Tenn.
 Neilson, John, New York city.
 Neilson, Nicholas Fish, New York city.
 Nelson, Mary, Cartersville, Va.
 New, James E., Binghamton, N. Y.
 Newberry, Mrs. Mary, Bloomfield, Conn.
 Newell, Rev. Thomas, Wellsburg, Va.
 Nichols, Mrs. R. Henry, Aurora, Ill.
 Niver, Michael G., Schodack, N. Y.
 North, Hubert F., New Britain, Conn.
 Nott, Rev. Mr., Jackson, Tenn.
 Oliver, Miss Anna C., Old Church, Hanover co., Va.
 Olmstead, Lucius D., Chicago, Ill.
 Olmstead, L. D., Chicago, Ill.
 Orbison, W., Huntington, Pa.
 Osborne, Mrs. Ira, Buffalo, N. Y.
 Ostrom, Mrs. James I., New York city.
 Owen, Jesse, Amity, Orange co., N. Y.
 Page, Rev. S. B., Norwalk, Ohio.
 Page, Rev. Caleb F., Granby, Conn.
 Parker, Rev. Charles C., Tinnmouth, Vt.
 Parker, Lucy Caroline, Wayne, Ohio.
 Parker, Miss Julia, New Britain, Conn.
 Parker, Mrs. Martha N., New Haven, Conn.
 Parker, Miss Lucy Elizabeth, New Haven, Conn.
 Parks, Smith, Trenton, Tenn.
 Parmalee, Rev. A. H., Addison, N. Y.
 Parry, Miss Mary, Sandy Hill, N. Y.
 Parsons, B. S., Galveston, Texas.
 Parsons, Mrs. Arabella, Madrid, N. Y.
 Patridge, Mrs. Joanna, Medway, Mass.
 Patterson, Mary C., Onondaga valley, N. Y.
 Pattengill, Rev. Horatio, Hornellsville, N. Y.
 Pattengill, Mrs. P. H., Walton, N. Y.
 Paul, Mrs. Jane, Hudson, N. Y.
 Pugsley, Mrs. Maria, Smithfield, N. Y.
 Pease, J. B., Springfield, Ill.
 Peck, Jared B., New Haven, Conn.
 Peck, Mrs. Mary J., Greenwich, Conn.
 Peck, Lucinda C., Jewett, N. Y.
 Peck, Wm. Farley, Rochester, N. Y.
 Peirce, Harvey, Marion, Miss.
 Perkins, Dr. David W., Rome, N. Y.
 Perkins, Louisa D., Kinsman, Ohio.
 Perrin, Catharine, Goshen, Conn.
 Perry, Charles Collins, Southport, Conn.
 Perry, Miss Elizabeth A., Providence, R. I.
 Petit, Samuel, Palmyra, N. Y.
 Pettibone, Ira W., Winsted, Conn.
 Pettibone, Mrs. Louisa L., East Stockholm, N. Y.
 Pettibone, Rev. Philo C., East Stockholm, N. Y.
 Pettit, Rev. John, Bucyrus, Ohio.
 Phelps, Mrs. Phebe, Brooklyn, N. Y.
 Philbrook, Charles, Adrian, Mich.
 Phillips, Martin H., Mellenville, N. Y.
 Phillips, Rev. Daniel W., South Reading, Mass.
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CONSTITUTION

OF THE

AMERICAN TRACT SOCIETY.

ARTICLE I. This Society shall be denominated the AMERICAN TRACT SOCIETY, the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of all evangelical Christians.

ARTICLE II. Any person paying twenty dollars at one time into the Treasury of this Society, shall be a Member for Life; and any person paying fifty dollars at one time, or who shall, by one additional payment, increase his original contribution to fifty dollars, shall be a Director for Life.

ARTICLE III. Persons constituted members of the Society by donations not designated by them to be applied to specific objects, shall be annually entitled to Tracts to the value of one dollar, and persons so constituted Directors to the value of two dollars; or, if preferred, they may receive tracts at any one time to the value of half the sum given.

ARTICLE IV. The Society shall meet annually, on Wednesday immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported, and a Board, consisting of a President, Vice-Presidents, Secretaries, a Treasurer, two Auditors, and thirty-six Directors, shall be chosen.

ARTICLE V. The Board of Directors shall annually elect, by ballot, a Publishing, a Distributing, and a Finance Committee, each consisting of not less than three, nor more than six members; the members of which three Committees shall constitute an Executive Committee to conduct the business of the Society, and shall be, ex-officio, Members of the Board. The Board shall have power to enact By-Laws, and to appoint Honorary Vice-Presidents, Directors, or Members. Twelve members of the Board, present at any meeting regularly convened, shall constitute a quorum for the transaction of business.

ARTICLE VI. To promote in the highest degree the objects of this Society, the Officers and Directors shall be elected from different denominations of Christians; the Publishing Committee shall contain no two members from the same ecclesiastical connection; and no tract shall be published to which any member of that Committee shall object.

ARTICLE VII. Any Tract Society, formed on the principles of this Society, and annually contributing a donation to its Treasury, shall be considered an Auxiliary; and the President and Secretary of such Auxiliary for the time being, shall be, ex-officio, members of this Society.

ARTICLE VIII. That the benefits of the Society may be enjoyed no less in distant places than near the seat of its operations, the prices of its tracts shall be, as far as practicable, the same in all parts of the United States.

ARTICLE IX. All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

ARTICLE X. The President, or, in his absence, the Vice-President, or other Officer first on the list in the city of New York, at the request of five Directors, may call special meetings of the Board of Directors, causing three days' notice of such meetings to be given. The Board of Directors shall have power to call special meetings of the Society.

ARTICLE XI. This Constitution shall not be altered, except at an annual meeting, and by a vote of two-thirds of the members present.

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CONSTITUTION OF AN AUXILIARY TRACT SOCIETY.

ARTICLE I. This Society shall be called "THE [FEMALE OR JUVENILE] TRACT SOCIETY OF _____ AUXILIARY TO THE AMERICAN TRACT SOCIETY;" the object of which shall be to promote the circulation of that Society's publications in this vicinity, and to aid in extending its operations to the destitute in our own and foreign lands.

ART. II. All persons annually contributing to the funds of the Society, whether for publications or as a donation, or both, shall be members.

ART. III. The Society shall hold its annual meeting on the _____ in _____ when a Board, consisting of a President, Secretary, Treasurer, and _____ members, shall be chosen to conduct the business of the Society until a new election.

ART. IV. It shall be the duty of the Board, at their discretion, to establish a Depository, procure volumes, and direct their circulation by sale, loan, or gift; appoint a Superintendent, and select Tracts for systematic monthly distribution; and assign to members of the Board and of the Society their respective duties in obtaining subscriptions and promoting the usefulness of the Society. They may call special meetings of the Society, and fill their own vacancies. Three shall constitute a quorum.

ART. V. It shall be the duty of the Secretary to record the proceedings of the Society and the Board, notify meetings, and prepare the Annual Report; and also to communicate to the American Tract Society a notice of the formation of this Auxiliary, an abstract of the Reports annually presented, with a list of the officers elected, and such evidences as may be known of the usefulness of the Society's publications.

ART. VI. The Treasurer shall report the state of the Treasury at every meeting of the Board; and shall, as early as practicable, remit the funds to the Treasurer of the Parent Institution, and procure and deliver the publications ordered.

ART. VII. Meetings of the Society shall be opened by prayer.

ART. VIII. This Constitution may be altered by a vote of two-thirds of the members present at any meeting of the Society regularly convened.

☞ The *packets of Tracts and Children's Tracts* at 25 and 12½ cents each, and any of the Society's volumes, are convenient for supplying members of Auxiliaries.

PLAN OF A TRACT DEPOSITORY.

The following individuals, [gentlemen or ladies,] viz. _____ having consented to act as the Board of a Depository of the publications of the American Tract Society for the _____ of _____, the undersigned cordially approving the evangelical and catholic spirit of that Society, and wishing to benefit the population in our own vicinity by the circulation of its Tracts and volumes, and to that end to establish among us a permanent Depository of the same, give the sums affixed to our respective names, to be employed by the said Board as follows: viz.

The Board shall have power to arrange for establishing a Depository, make purchases of publications, conduct the sales, and transact all business which they shall judge necessary to promote its highest usefulness.

They shall elect their own Chairman, Secretary, and Treasurer; fill all vacancies occurring in their own number; call meetings of the subscribers when they shall judge it to be desirable; report their proceedings at every meeting of the subscribers; and shall continue in office until, at any meeting of the subscribers duly convened, a new election shall be made.

Meetings of the subscribers shall be called by the Board or their Chairman whenever any three subscribers shall request the same in writing, and shall be opened with prayer.

The American Tract Society establish no Depositories owned by the Institution, but are ready to aid Auxiliaries and friends at any important commercial centre, or elsewhere, in establishing one to be owned by those among whom it is located.

One obstacle to the management of a Depository has been the expense and inconvenience of a *case* in which all the Tracts could be arranged; and another, the time requisite for selling Tracts in small quantities. These objections do not apply to the Society's *Volumes*—certainly not to its *Libraries*; and in respect to the pamphlet Tracts, they may now be obviated by obtaining the *Packets of Tracts and Children's Tracts*, price 25 and 12½ cents, which may be conveniently sold unbroken by almost any bookseller or trader.

A few enterprising individuals, male or female, whether connected with an Auxiliary Society or not, may associate, raise a small fund, and thus bring the Society's publications within the reach of the population around them.

NEW VOLUMES AND TRACTS.

A notice of those issued the past year will be found on pages 17 to 24; and a complete list of the Society's publications at the close of this document.

PRICES OF TRACTS.

All duodecimo Tracts (each cover being counted as 4 pages) are sold at 15 pages for a cent.

To find the value of a given number of pages, deduct $\frac{1}{3}$, and the remain- der is the value in mills, thus :	3)1,500 pages. 500 1,000 mills or 1 dollar.	To find how many pages a given sum will purchase, add $\frac{1}{2}$, and annex a cypher, thus :	2)\$1 00 50 1,500 pages.
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Discounts are made only to Branches owning Depositories, subjecting them to expense for freight, rent, or agency; and to traders who buy to sell again.

ILLUSTRATED FAMILY CHRISTIAN ALMANAC FOR 1853.

This Almanac, comprising 48 handsomely printed pages, has been prepared with ability and care. It contains a rich variety of reading for old and young, with useful statistical information, and is illustrated with beautiful engravings.

It contains four Calendars complete, calculated for Boston, New York, Baltimore, and Charleston, and adapted to the four parallels of latitude from those cities to the Pacific Ocean, with calculations of eclipses for all the principal towns, and is fitted for use in all parts of the United States. Price, 6 cents single; \$3 50 per 100; \$30 per 1,000. Merchants and others, *in all parts of the country*, may order large or small quantities; and we are sure that none who procure it will be disappointed in its excellence or its attractiveness.

LIFE DIRECTORS AND MEMBERS.

The donation of \$20 at one time constitutes a Life Member; the addition of \$30, or \$50 at one time, a Life Director. Life Members, constituted such by donations not designated by them to be applied to specific objects, may receive annually 1,500 pages of Tracts, or volumes not in extra printing or binding, to the value of \$1, if applied for within the year; Life Directors to the value of \$2; and may draw them from the Depository of any Branch or Auxiliary, the Agent thereof charging them to the Parent Society without discount. Colporteurs are not authorized to supply Life Members. \$4 a page, including the cover, perpetuates a Tract; \$3 a page, a 12mo volume; \$2 50, an 18mo volume of less than 200 pages; \$2, an 18mo of more than 200 pages.

THE AMERICAN MESSENGER.

This attractive newspaper sheet is published on the first of each month, at six copies for \$1; twenty copies for \$3; forty copies for \$5; and has a circulation of about 200,000. It is the Society's organ of communication with the public, and consists of brief articles easy to be read, embracing powerful religious appeals, the best family reading, and a wide range of subjects connected with the influence of the press, colporteur labors, and other means of evangelizing our country and the world. Each number contains the Society's monthly receipts; and every donor receives a copy acknowledging his donation.

The *German Messenger* (Amerikanischer Botschafter) has a circulation of 25,000.

REMITTANCES, ETC.

Remittances of funds may be addressed to Mr. O. R. KINGSBURY, *Assistant Secretary and Treasurer of the American Tract Society*, No. 150 Nassau-street, New York; and other communications as on second page of this cover. The name of the Society or individual making remittances, and of the town, county, and state where they are located, and also the sum intended as a donation, or as a remittance for publications, should be accurately specified in writing. Funds designed for the Parent Society should be forwarded by the *earliest* opportunity, that they may not lie useless when much needed for sustaining the Society's operations.